A DISCOVRSE

Thomas OF Cotton

THE ORIENTALL TONGVES

Ejus Liber

viz. { *Ebrew, Samaritan.*
Calde, Syriac,
Arabic, and *Ethiopic.*

1709 : 10

Together with

A Generall GRAMMER FOR THE SAID TONGUES.

By CHRISTIAN RAVIS.

LONDON,
Printed by *W. Wilson* for *T. Iackson,* and are to be sould by him at the Starre in Duck-lane. 1649.

DISCOURSE

OF

THE CHRISTIAN

CONCLAVES

WHEREIN

Catholic Supremacy,

Catholic and Episcopal

Together with

A General GRAMMER

FOR THE SAID

CONCLAVES

By CHRISTIAN DAVIS.

LONDON:

Printed by W. Bentley, for T. Dring, and
Sold by Benj. Tooke, at the
Sign of the Ship in St. Paul's
Church-yard. 1683.

492
R19d

TO

The right reverend Father in God, *James* by the Divine Providence Archbiſhop of Armagh Primate, and Metropolitane of all *Ireland*, and of His MAJESTIES moſt Honorable Privy Councell.

May it pleaſe your Grace,

GReat and manifold are my obligations unto your Grace, not only as a Client towards a great Patron of ſtudies, but more eſpecially as an adopted Son of your eſpeciall favours. Ten yeares agoe, onely upon one humble

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letter of mine from hence, unto your Grace residing in Dublin, craving most humbly your assistance in my purpose towards the Orient; It pleased your Grace to write unto me (being as then by sight unknown unto you) and most favourably to offer mee a certaine annuall allowance for my voyage, if I had allready left England, or if not, to invite mee to come over to your Grace, and that upon very honourable termes, upon knowledge whereof, that excellently learned, Hugo Grotius (unawares to me) commended mee and afterwards carried me along with him to the Cardinall De Richelieu then the greatest Minister d'Estate de France, who, after some discourses inviting mee to serve him in the Orient, and my modest refusall alledging my obligations to this English Nation, but especially to your Grace, and when upon the second and third reply of his, I did promise to write unto your Grace about it, but hee being unwilling I should do so, did after a most ample, and large commendation of your

Lordship

Lordſhip diſmiſſe mee with an honorable donative, in the preſence of that renowned Ambaſſadour, with whoſe Son, (Anno. 1636 *being a Courtier at the Court of the Queene of Sweden,*) *had acquaintance at Stockholme. Out of reſpect alſo unto your Grace,* Mr. Pocock. Anno. 1639. *at Conſtantinople became very active on my behalfe with my Lord Ambaſſador, as alſo the treaſurer his and my hoſt and the conſull of Smyrna,* Mr. Edward Stringer *a moſt worthy & excellently learned Gentleman for your Lordſhips ſake were never weary of affording mee all the favour they could, atteſting frequently this humble reſpect towards your Grace; And after my returne home I received ſo freely and largely of your Bounty, that I confeſſe my ſelfe to have had all along an exceeding rich ſupply from you; the conſideration of all this and that it ſhould be done to a ſtranger one never ſeene unto you, onely at the motion of thoſe learned men Doctor* Elichman, *Lud.* De Dieu, Ioh.

Ioh. Gerhardus Voſſius, *that ſuch unparalelled honour I ſay and bounty ſhould bee done mee, layes an unparalel'd burthen on my ſhoulders worthily to teſtify my thankfulneſſe for the ſame; your Grace alſo prevents mee even in that which alone is left me, whereby to teſtify my thankfull remembrance of your favours; you honourably make mention of mee, unknowne to mee, in that moſt learned Epiſtle to* Ger. Ioh. Voſſius de Symbolis *lately ſetforth, calling me yours* (Noſter Ravius) *and truly ſo I am; I eſteeme my ſelfe your Son, and you my gratious Father that provides for mee, nay more then a Father; A Father knowes his Son for whom hee provides, your Grace provided for me as a part of your heart which you never ſaw. You have ſtill the ſame gratious care of mee and my lectures, whereof at all times your Grace is pleaſed to enquire the ſucceſſe. I will not excuſe or deplore the ſtate of my creeping and weake ſtudies,* Vltra poſſe nemo obligatur

ligatur ; *nor ſpeake for the tuition of this ſmall offer ; If what it conteines bee truth (which I have learned under your fatherly care) the offer of it is great ; if the matter of it be falſe, and the conceit of a heady braine, the greateſt Booke of mine would juſtly bee loathſome and deteſtable in your ſight.* Eruditi poſſunt judicare, rudes diſcere, ſcioli neutrum. *I ſhall be as glad to be taught better if here I have done amiſe, as to have written a truth and a beneficiall one, wherein I do not amiſſe. I confeſſe I never part from your Grace but I returne more learned then I came, but, which I eſteeme above all things, farre more confirmed, and reſolved upon the following of your pious, meeke, humble, ſincere, unfeigned converſation, and becauſe I can never attain the learning and exact judgement of your Grace, I ſhall endeavour in a higher meaſure, and nearer proportion to attaine your Chriſtian faith, ſhewed in*

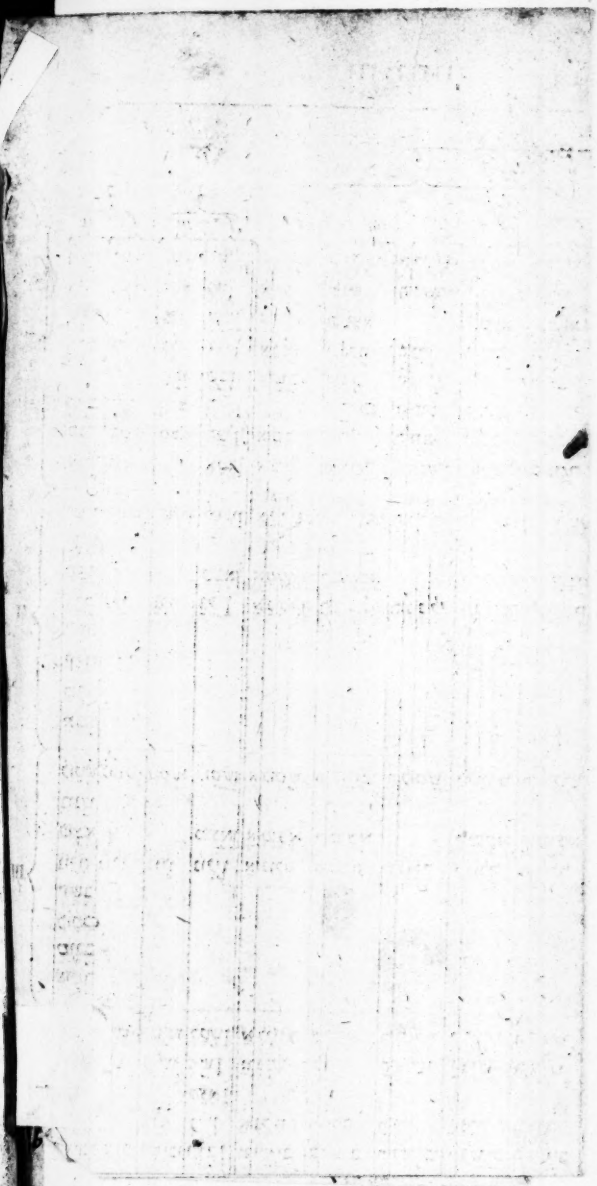
that

that unparallel'd height of humility, wherein your Lordſhip outſtrips all the Archbiſhops of the World, and to be truely ready to follow the ſteps of your Grace in the Lord Ieſus, *as your,*

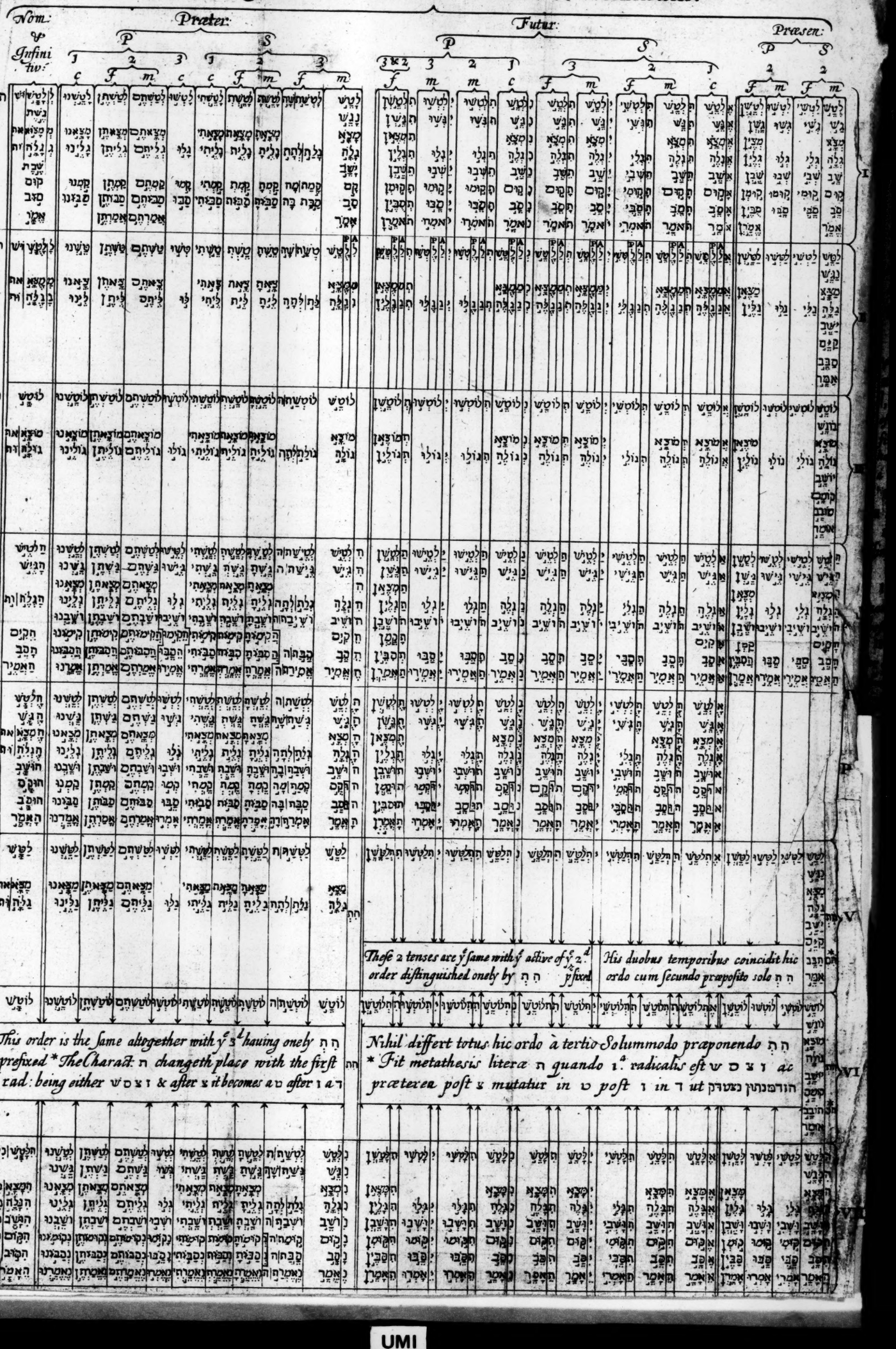
Moſt Humble

CHRISTIAN RAVIS.

A



Paradigma VII Ordinum Verborum et Nominum.



UMI

Rules for the Permutation & other Accidents of the three Quiescent letters. اوي ∴

I For. ا. which is either.

I Changed, I. into و, 1st hauing damma, 2dly having damma after fata at the end, 3st having fata after damma, 4th after damma at the end, 5th A quiescent ا before a quiescent is changed into a moveable و ∴ II into ي, 1st having Kesra, 2d having Kesra after fata at the end, 3d having fata after Kesra, 4th after Kesra at the end.

II Cast away when a ٌ or ٌ followes in any place even in ٌ

III Remaining quiescent, as I that of union or joyning if a letter with a vowel go before, e: g. بِاللّٰه billa except لِلّٰه lilla & بِسْمِ bism; II the ا. characteristic of the dual before the nun paragogic with either Gizm or Teshdîd; III the Characteristic of ye Agent Participle after the first radical before the second doubled by ٌ.

II و is either.

I Changed into, I ا quiescent, 1st after ـَ being the 3d & final letter of a word; 2d after ـَ before a و moueable II into ا moveable, 1st having ـَ 2d ye final after the servil ا, III into ي quiescent after ـَ being ye 4th or 5th & final letter of a word; IV into ي moveable, 1st having ـَ after ـِ, 2d final after ـِ 3d a ي following with ye vowells ـُ ـِ, 4th having a vowel & going before a ي with a ٌ, 5th having a ٌ & following a ي with a vowel.

II Cast away, I when a ٌ followes in any place euen in ـٌ after a quiescent و; III before a و & ي quiescent.

III Remaining quiescent, I as an ا. being after ـَ 2d final after damma, having damma or Kesra

III ي is either.

I Changed, I into a moveable ا: 1st final after ي 2d final after a servil ا. II into ا quiescent after a fata before a moveable letter. III into و having ـُ after ـُ

II Cast away, I when a ٌ followes in any place even in ـٌ II after a moveable being quiescent in ye midle of a word. III before و & ي quiescent. III Remaining quiescent, I final after ـَ II final after ـِ having ـُ or ـِ ∴

Prat.

pass. sing.									

	Futur.								Pras.			
	activ.								activ.			
	plur.			dual.		sing:			plur.	dual.	sing:	
	3	2	1	3	2	3	2	1				
m	يَنْصُرُونَ	تَنْصُرُونَ	نَنْصُرُ	يَنْصُرَانِ	تَنْصُرَانِ	يَنْصُرُ	تَنْصُرُ	اَنْصُرُ	اُنْصُرُوا	اُنْصُرَا	اُنْصُرْ	m
c	يَنْصُرْنَ	تَنْصُرْنَ		تَنْصُرَانِ		تَنْصُرُ	تَنْصُرِينَ		اُنْصُرْنَ		اُنْصُرِي	c
f	يَنْصُرْنَ	تَنْصُرْنَ		تَنْصُرَانِ		تَنْصُرُ	تَنْصُرِينَ		اُنْصُرْنَ		اُنْصُرِي	f
m	يَمُدُّونَ	تَمُدُّونَ	نَمُدُّ	يَمُدَّانِ	تَمُدَّانِ	يَمُدُّ	تَمُدُّ	اَمُدُّ	مُدُّوا	مُدَّا	مُدِّي	m
c				تَمُدَّانِ		تَمُدُّ	تَمُدِّينَ					c
f												f
m								أَثَرُ			اِيْثَرْ	m
c											اِيْثَرِي	c
f								اَسْئَلُ			اِسْئَلْ	m
c											اِسْئَلِي	c
f				يَهْنَأَانِ	تَهْنَأَانِ			اَهْنَؤُ	اِهْنَؤُوا	اِهْنَأَا	اِهْنَأْ	m
c				تَهْنَأَانِ			تَهْنَئِينَ				اِهْنَئِي	c
f												f
m	يَعِدُونَ	تَعِدُونَ	نَعِدُ	يَعِدَانِ	تَعِدَانِ	يَعِدُ	تَعِدُ	اَعِدُ	عِدُوا	عِدَا	عِدْ	m
c	يَعِدْنَ	تَعِدْنَ		تَعِدَانِ		تَعِدُ	تَعِدِينَ		عِدْنَ		عِدِي	c
f											اِيسِرْ	m
m	يَقُولُونَ	تَقُولُونَ	نَقُولُ	يَقُولَانِ	تَقُولَانِ	يَقُولُ	تَقُولُ	اَقُولُ	قُولُوا	قُولَا	قُلْ	m
c	يَقُلْنَ	تَقُلْنَ		تَقُولَانِ		تَقُولُ	تَقُولِينَ		قُلْنَ		قُولِي	c
f												f
m	يَسِيرُونَ	تَسِيرُونَ	نَسِيرُ	يَسِيرَانِ	تَسِيرَانِ	يَسِيرُ	تَسِيرُ	اَسِيرُ	سِيرُوا	سِيرَا	سِرْ	m
c	يَسِرْنَ	تَسِرْنَ		تَسِيرَانِ		تَسِيرُ	تَسِيرِينَ		سِرْنَ		سِيرِي	c
f												f
m	يَغْزُونَ	تَغْزُونَ	نَغْزُو			يَغْزُو	تَغْزُو	اَغْزُو	اُغْزُوا		اُغْزُ	m
c	يَغْزُونَ	تَغْزُونَ				تَغْزُو	تَغْزِينَ				اُغْزِي	c
f												f
m	يَرْمُونَ	تَرْمُونَ	نَرْمِي			يَرْمِي	تَرْمِي	اَرْمِي	اِرْمُوا		اِرْمِ	m
c	يَرْمِينَ	تَرْمِينَ				تَرْمِي	تَرْمِينَ		اِرْمِينَ		اِرْمِي	c

Because the Characteristicks wch are the cause of all that difference wch is betweene the following 12 Orders & the first aforegoing wth the whole difference it selfe sufficiently appeares in the first words of each of them (for the terminations through all the 13. are the same) I thought it needles to set them downe so fully as I have done the first. For it is but adding the terminations of each person to the first word, & the whole declension of them all is performed.

Preter. Pas. 3. pers.	Preter. Activ. 3. ps.	Futur. Pas. 1. pson.	Futur. Act. 1. pson.	Present.	Orders
نُصِرَ	نَصَرَ	أُنْصَرُ	أَنْصِرُ	نَصْرٌ	II
نُوصِرَ	نَاصَرَ	أُنَاصَرُ	أُنَاصِرُ	نَاصِرٌ	III
أُنْصِرَ	أَنْصَرَ	أُنْصَرُ	أُنْصِرُ	أَنْصِرْ	IV
تُنُصِّرَ	تَنَصَّرَ	أُتَنَصَّرُ	أَتَنَصَّرُ	تَنَصَّرْ	V
تُنُوصِرَ	تَنَاصَرَ	أُتَنَاصَرُ	أَتَنَاصَرُ	تَنَاصَرْ	VI
أُنْصِرَ	إِنْصَرَ	أُنْصَرُ	أَنْصَرُ	إِنْصَرْ	VII
أُنْتُصِرَ	إِنْتَصَرَ	أُنْتَصَرُ	أَنْتَصِرُ	إِنْتَصِرْ	VIII
أُسْتُنْصِرَ	إِسْتَنْصَرَ	أُسْتَنْصَرُ	أَسْتَنْصِرُ	إِسْتَنْصِرْ	X
أُنْصُوصِرَ	إِنْصَوْصَرَ	أُنْصَوْصَرُ	أَنْصَوْصِرُ	إِنْصَوْصِرْ	XI
أُنْصُورَ	إِنْصَوَّرَ	أُنْصَوَّرُ	أَنْصَوِّرُ	إِنْصَوِّرْ	XII

Because the ninth & eleventh Order in some respect may admit of an Exception I have set them down at large.

IX Order				XI Order		
P	D	S		P	D	S
إِنْصَرَّا	إِنْصَرَّا	إِنْصَرِّ	m Present	إِنْصَارَّا	إِنْصَارَّا	إِنْصَارِّ
إِنْصَرِّي		إِنْصَرِّي	f Present	إِنْصَارِّي		إِنْصَارِّي
إِنْصَرَّوْا				إِنْصَارُّوا		
إِنْصَرِرْنَ				إِنْصَارِرْنَ		

XI Order.			IX Order.				
3	2	1	3	2	1		
يَنْصَارُّ	تَنْصَارُّ	أَنْصَارُّ	يَنْصَرُّ	تَنْصَرُّ	أَنْصَرُّ	m	S
يَنْصَارَّانِ	تَنْصَارَّانِ		يَنْصَرَّانِ	تَنْصَرَّانِ		m c f	D
يَنْصَارُّونَ	تَنْصَارُّونَ	نَنْصَارُّ	يَنْصَرُّونَ	تَنْصَرُّونَ	نَنْصَرُّ	m c f	P

Futur

1	2	3	1	2	3		
	اِنْصَارَرْتَ	اِنْصَارَّ		اِنْصَرَرْتَ	اِنْصَرَّ	m	S
	اِنْصَارَرْتِ	اِنْصَارَّتْ		اِنْصَرَرْتِ	اِنْصَرَّتْ	f	
	اِنْصَارَرْتُمَا	اِنْصَارَّا		اِنْصَرَرْتُمَا	اِنْصَرَّا	m	D
		اِنْصَارَّتَا			اِنْصَرَّتَا	f	
	اِنْصَارَرْتُمْ	اِنْصَارُّوا		اِنْصَرَرْتُمْ	اِنْصَرُّوا	m	P
	اِنْصَارَرْتُنَّ	اِنْصَرَرْنَ	اِنْصَرَرْنَا	اِنْصَرَرْتُنَّ	اِنْصَرَرْنَ	f	

Preter

There are also Verbs of 4. letters but varyed onely through 4. conjugations, whereof the first answers to the 2.d of y.e 3. letter verbs; y.e 2.d to y.e 5.th in number of letters; y.e 3.d to y.e 7.th in respect of Nun y.e 4.th to y.e 9.th in that it doubles y.e last radicall.

Preter.		Futur		Present.	Order
pas. 3. pers	act. 3. pers.	pas. 1. pers.	act. 1. pers.		
قُطِرَ	قَطَرَ	أُقْطَرُ	أَقْطِرُ	قَطِرَ	1
تُقُطِرَ	تَقَطَرَ	أُتَقَطَرُ	أَتَقَطِرُ	تَقَطِرَ	2
أُقُنْطِرَ	اِقْنَطَرَ	أُقْنَطَرُ	أَقْنَطِرُ	اِقْنَطِرَ	3
أُقْطُرَّ	اِقْطَرَّ	أُقْطَرُّ	أَقْطِرُّ	اِقْطَرِرَّ	4

مَدَّ followes ye Analogy in all those orders y^t haue a teshdîd f
their character & is declined like نَصَرَ as likewise in all these
persons of ye other orders where ye 3^d radicall is to have a
Gizm. So y^t all its Anomaly (if it may be called an Anomaly, i
agreing herein wth ye 9.th & 11.th order) consists in this y^t as oft
as ye 3.^d rad: is to have a vowell ye 2.^d is inserted into it by
teshdîd its vowel being cast away if the foregoing hath on
as مَدَّ for مَدَدَ or going to ye precedent if it have a gizm
يَمُدُّ for يَمْدُدُ in the 4th order اَمَدَّ for اَمْدَدَ &c.

هَنَأَ سَأَلَ أَثَرَ are declined like نَصَرَ observing onely ye rule
of permutation of ا وي throngh all ye 13 orders as for ex-
ample in ye 3^d أُؤَثِّرُ for ~ أُأَثِّرُ &c

يَسَرَ وَعَدَ are Analogicall in all ye last 12 orders except y^e
where ye 1.st radicall is inserted into ye Characteristicall. ت by
a teshdîd. as اِتَّسَرَ اِتَّعَدَ for اِيْتَسَرَ اِيْتَعَدَ So also in أَثَرَ &c

سَارَ & قَالَ are declined like نَصَرَ in ye 2.3.5.6.9.11.12.13.^th or
ye 4.7.8.10.^th follow ye rule of the first as appeares.

Preter		futur		Present
pas 3 pers	act 3 pers	pas 3 pers	act 3 pers.	
اُقِيلَ	اَقَالَ	يُقَالُ	يُقِيلُ	اَقِلْ
اُسِيرَ	اَسَارَ	يُسَارُ	يُسِيرُ	اَسِرْ
اُنْقِيلَ	اِنْقَالَ	يُنْقَالُ	يَنْقَالُ	اِنْقَلْ
اُنْسِيرَ	اِنْسَارَ	يُنْسَارُ	يَنْسَارُ	اِنْسَرْ
اُقْتِيلَ	اِقْتَالَ	يُقْتَالُ	يَقْتَالُ	اِقْتَلْ
اُسْتِيرَ	اِسْتَارَ	يُسْتَارُ	يَسْتَارُ	اِسْتَرْ
اُسْتُقِيلَ	اِسْتَقَالَ	يُسْتَقَالُ	يَسْتَقِيلُ	اِسْتَقِلْ
اُسْتُسِيرَ	اِسْتَسَارَ	يُسْتَسَارُ	يَسْتَسِيرُ	اِسْتَسِرْ

رَمَى & غَزَا follow the rule of the first order in their variation through the 12 last, Observing only that غَزَوَ changeth its last radicall و into ي whereas in the 1st it was changed into ا and moreover that the same ي remaines & is sounded like a diphthong in the 1st & 2d persons, whereas in the 1st order the third radicall و returned in those persons as اَغْزَوْتُ &c.

Lastly to conclude this Paradigma it is to be observed that the termination of the future is subiect to a 3 fold change.

1. By Apocope which takes away the final superfluous Damma & Nuns in the end of the words (that is all except those 2 in the plural feminines which remaine because they are formative of the gender) instead where of the plurall masculines assume a quiescent ا as sing اَنْصُرُ dual نَنْصُرَا plur نَنْصُرُوْا &c and this Apocope is the true Analogy

2 By Antithesis which changes the final ' into ´ as اَنْصُرُ

3 By Paragoge whereby unto the forme caused by Antithesis is added a Nun with a fata & a teshdîd the servile ي in the singular & و in the plurall falling away: Also in the plural feminine is inserted an ا that so 3 nuns may not come together all which appeares as followes.

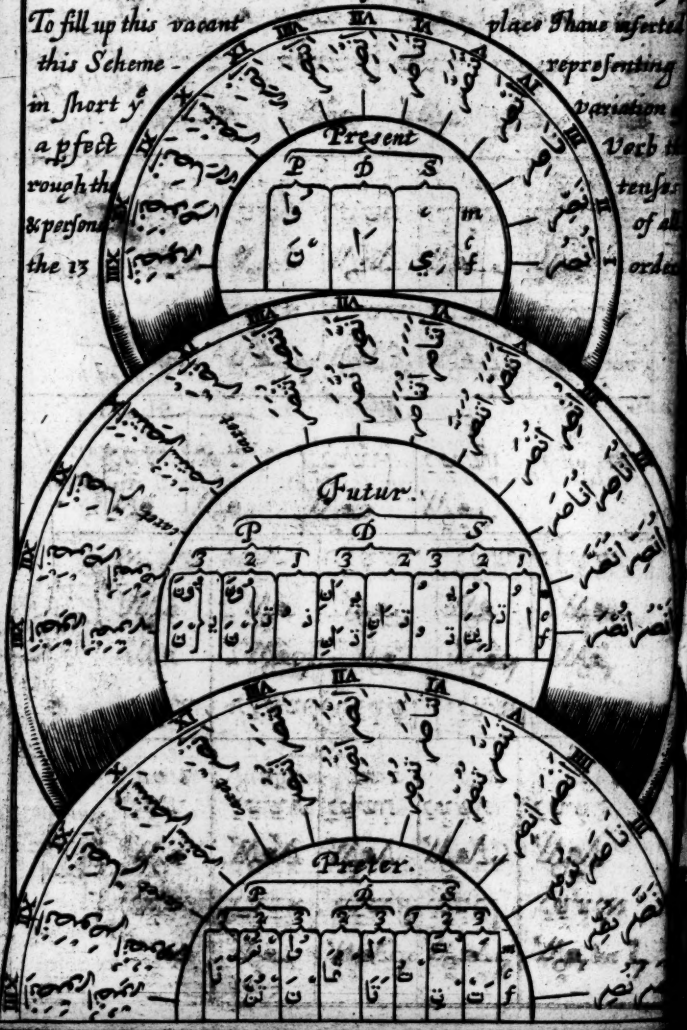
	3		2		1	
	f	m	f	c m	c	
S	تَنْصُرَنَّ	يَنْصُرَنَّ	تَنْصُرِنَّ	تَنْصُرَنَّ	اَنْصُرَنَّ	S
D	تَنْصُرَانِّ	يَنْصُرَانِّ	تَنْصُرَانِّ			D
P	تَنْصُرْنَانِّ	يَنْصُرْنَّ	تَنْصُرْنَانِّ	تَنْصُرْنَّ	نَنْصُرَنَّ	P

Sometimes this Nun is added without a teshdîd & is only gizm'd but the singular onely & the masculine & Common plural are subject to this forme اَنْصُرَنْ &c.

In قَالَ & سَارَ as often as the 3d radical is gizm'd the 2d quiescent is cast away as لَا اَقُلْ &c / رَمَى & غَزَا instead of receiving a gizm on the 3d by reason of Apocope cast the third away.

Apocope and Antithesis happen by reason of the influence of these particles vizt. لَمْ لَا لَمَّا لِ اِنْ اَيٌّ مَنْ مَا كَيْفَ كَيْفَمَا مَهْمَا حَيْثُمَا اَيَّ اَيْنَ مَتَى اَيَّانَا اِذْمَا اِنَا ؛ لَنْ لِ اَنْ كَيْ لِاَنْ لِكَيْ اِلَّا لِئَلَّا كَيْلَا لِكَيْلَا اَوْ حَتَّى ؛

To fill up this vacant place I have inserted this Scheme representing in short ye variation of a pfect Verb through the tenses & persons of all the 13 orders



The Chalde & Syriak manner of forming verbs

	pl:		sing:	
	לְטֻשְׁן	לְטֻשׁוּן	לְטֻשִׁין	לְטֻשׁ
	ה or א			

pres.

I. Order.	S	אֶלְטֻשׁ	תִּלְטֻשׁ	תִּלְטֻשִׁין	תִּלְטֻשׁ
	P	נִלְטֻשׁ	תִּלְטֻשׁוּן	תִּלְטֻשֻׁן	יִלְטֻשׁוּן	יִלְטֻשֻׁן

pret.	3 m	3 f	2 m	2 f	1 c
	לְטֻשׁ	לְטֻשַׁת	לְטֻשְׁתְּ	לְטֻשְׁתְּ	לְטֻשַׁת
	P	לְטֻשׁוּ	לְטֻשָׁא	לְטֻשְׁתּוּן	לְטֻשְׁתֵּן	לְטֻשְׁנָא
			vel		vel

II Order.	s.		pl:		
	m	f	m	f	
	לַטֻּשׁ	לַטֻּשִׁין	לַטֻּשׁוּן	לַטֻּשֻׁן	vel ה א

fut	S	אֶלַטֻּשׁ	תְּלַטֻּשׁ	תְּלַטֻּשִׁין	תְּלַטֻּשׁ
	P	נְלַטֻּשׁ	תְּלַטֻּשׁוּן	תְּלַטֻּשֻׁן	יְלַטֻּשׁוּן	יְלַטֻּשֻׁן

pret	3 m	3 f	2 m	2 f	1 c
	לַטֻּשׁ	לַטֻּשַׁת	לַטֻּשְׁתְּ	לַטֻּשְׁתְּ	לַטֻּשַׁת
	P	לַטֻּשׁוּ	לַטֻּשָׁא	לַטֻּשְׁתּוּן	לַטֻּשְׁתֵּן	לַטֻּשְׁנָא
			vel		vel

pres	לוֹטֵשׁ	לוֹטֵשִׁין	לוֹטֵשׁוּן	לוֹטֵשְׁךָ ה or א	
	[illegible]	[illegible]	[illegible]	[illegible]	
fut	S	אֲלוֹטֵשׁ	תְּלוֹטֵשׁ	תְּלוֹטְשִׁין	יְלוֹטֵשׁ	תְּלוֹטֵשׁ
		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	P	נְלוֹטֵשׁ	תְּלוֹטְשׁוּן	תְּלוֹטְשָׁן	יְלוֹטְשׁוּן	יְלוֹטְשָׁן
		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
pret	S	לוֹטֵשׁ	לוֹטַשְׁתָּ	לוֹטַשְׁתְּ	לוֹטַשְׁתְּ	לוֹטַשְׁתָּ
		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	P	לוֹטֵשׁוּ	לוֹטַשְׁתָּא	לוֹטַשְׁתּוּן	לוֹטַשְׁתֵּן	לוֹטַשְׁנָא
		[illegible]	[illegible]	[illegible]	[illegible]	[illegible] or [illegible]
pres	אַלְטֵשׁ	אַלְטֵשִׁי	אַלְטֵשׁוּ	אַלְטֵשְׁךָ ה or א	
	[illegible]	[illegible]	[illegible]	[illegible]	
fut	S	אַלְטֵשׁ	תַּלְטֵשׁ	תַּלְטְשִׁין	יַלְטֵשׁ	תַּלְטֵשׁ
		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	P	נַלְטֵשׁ	תַּלְטְשׁוּן	תַּלְטְשָׁן	יַלְטְשׁוּן	יַלְטְשָׁן
pret	S	אַלְטֵשׁ	אַלְטַשְׁתָּ	אַלְטַשְׁתְּ	אַלְטַשְׁתְּ	אַלְטַשְׁתָּ
		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	P	אַלְטֵשׁוּ	אַלְטַשְׁתָּא	אַלְטַשְׁתּוּן	אַלְטַשְׁתֵּן	אַלְטַשְׁנָא
		[illegible]	[illegible] or [illegible]	[illegible]	[illegible]	[illegible] or [illegible]
pres	אִתְלַטֵּשׁ	אִתְלַטֵּשִׁי	אִתְלַטֵּשׁוּ	אִתְלַטֵּשְׁךָ ה א	
	[illegible]	[illegible]	[illegible]	[illegible]	
	S	אִתְלַטֵּשׁ	תִּתְלַטֵּשׁ	תִּתְלַטְּשִׁין	יִתְלַטֵּשׁ	תִּתְלַטֵּשׁ
		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Order III

IV Order

V Order	fut	P	נִתְלַטֵּשׁ	תִּתְלַטֵּשׁוּן	תִּתְלַטֵּשָׁן	יִתְלַטְּשׁוּן	יִתְלַטְּשָׁן
	pret	S	אִתְלַטֵּשׁ	אִתְלַטְּשַׁת	אִתְלַטֵּשְׁתְּ	אִתְלַטֵּשְׁתְּ	אִתְלַטֵּשְׁתְּ
		P	אִתְלַטֵּשׁוּ	אִתְלַטֵּשׁא	אִתְלַטֵּשְׁתּוּן	אִתְלַטֵּשְׁתֵּן	אִתְלַטֵּשְׁנָא
Order III							
VI Order	pres		אִתְלְטֵשׁ	אִתְלְטֵשִׁי	אִתְלְטֵשׁוּ	אִתְלְטֵשְׁן	א or ה
	fut	S	אֶתְלְטֵשׁ	תִּתְלְטֵשׁ	תִּתְלְטֵשִׁין	יִתְלְטֵשׁ	תִּתְלְטֵשׁ
		P	נִתְלְטֵשׁ	תִּתְלְטֵשׁוּן	תִּתְלְטֵשָׁן	יִתְלְטֵשׁוּן	יִתְלְטֵשָׁן
IV Order	pret	S	אִתְלְטֵשׁ	אִתְלְטֵשַׁת	אִתְלְטֵשְׁתְּ	אִתְלְטֵשְׁתְּ	אִתְלְטֵשְׁתְּ
		P	אִתְלְטֵשׁוּ	אִתְלְטֵשָׁא	אִתְלְטֵשְׁתּוּן	אִתְלְטֵשְׁתֵּן	אִלְטֵשְׁנָא

Obserue that the second order in ye Syriak is the same with the first a Dages being understood at the second radicall & a vowel at the first. The 3d order is the same with the second inserting onely an ܐ between the first & second radicall. The fourth order is formed by placing ܐ before the P. & Pr. & ܐܬܝܢ before the future The 5th order is made out of the 2d by preposing ܐܬ. & the 6th out of the third on the same maner the line of omission under the second radical is of no moment

In the Chalde the Characteristicall אוּ in the sixt order is omitted through all the persons & tenses.

The Æthiopik manner of forminge verbs hauing but 4 orde

I Order.	Pres.	sing	ገበር (m)	ገበሊ (f)	plur	ገበሊ (m)	ገበሊ (f)		
	fut	sing	ኧገብር (1.c)	ትገብር (2.m)	ትገብሊ (2.f)	ይገብር (3.m)	ትገብር (3.f)		
		plur.	ንገብር	ትገብሊ	ትገብሊ	ይገብሊ	ይገብሊ		
	pret	sing.	ገበሊ (3.m.)	ገበሊት (3.f.)	ገበርከ (2.m.)	ገበርኪ (2.f.)	ገበርኩ (1.c.)		
		plur.	ገበሊ	ገበሊ	ገበርከሙ	ገበርኪን	ገበርነ		

The other Orders being formed as the first, it shall suffice to set downe the first words onely

	2	3	4
Pres:	ኧገበሊ	ትገበር	ኧሰትገበር
Fut:	ይገበር	ይትገበር	ይሰትገበር
Pret:	ኧገበሊ	ትገበሊ	ኧሰትገበሊ
Nom:	ኧገቢሊ	ትገቢሊ	ኧሰትገቢሊ

The Noune & Infinitive of the first order is ገቢር

There are also imperfect verbs: yet none but what are likewise declined perfectly according to ye Analogy, but in regard that some doe occurre sometimes defective in one of their radicall it may be requisite to know (for the finding of their rootes) that such as double the second radicall, lose it in ye second person Sing: fœm. and second and third persons Mas: Fœm. pheral of the future and no where else. Those whose first radical is ⓘ cast it away through the whole future & present of ye first order and no where else. Those whose second or third radical is ⓘ or ⓘ cast it away throughout ye first order and no where else what other speciall anomalyes there are may be learnt by exercise.

A DISCOURSE Concerning the Easterne Tongues; to wit, *Ebrew*, *Calde*, *Samaritane*, *Syriac*, *Arabic*, and *Ethiopick*.

IF there were not a great dimnesse in our sight, and dulnesse in the understanding of our judgements, (which should ordinarily be led by reason, more than by received opinions,) there is no doubt, but all things would goe far better, and in a higher way, yea whole Nations would be truely honorable, glorious, magnificent, rich, mighty, powerfull, and redoubtable unto their enemies, spread more large, enjoy far more Kingdomes, then now they possesse shires, governe them with more facility and lesse trouble, then now a handfull of Cities. The lack of true noble principles spoyles all great affaires. Nothing is easie, because we are childish in our actions. Let us lay a good foundation, and upon a little ground we may erect an excellent, high and glorious steeple, which will be seen far abroad. It is not money that gives splendor to the world, but reason. The sunne is that which carries the bravest sway in the world, discovering all things, seeing all things of any colour, nature and con-

dition, good or bad. And in that vaſtnes of the heaven it occupies but a little ſpace, yet gives light and glory unto the whole Hemiſphere; The reaſon with-us man-kinde, is the ſunne of our judgement, whereby we are able to learne all things quickly and eaſily, becauſe thereby wee can comprehend all things taught us. Let there be never ſo many actions, it will eaſily diſcerne them all. Never ſo voluminous workes, it will leade us through them, and make way even in the darkeſt paſſages of them, and ſhew us what method it had by the author, when he pen'd the booke, and that it is the ſame ſun both for his & our Hemiſphere, like as we know, that the ſunne is the ſame to them at *Jeruſalem* (and al other parts of the world,) that it is to us in *England*. If then theſe things, that come under our eyes, are ſo certaine, why ſhould the eyes of our judgement bee ſo dimſighted, as not to diſcerne by reaſon ſuch things, as are onely to bee made eaſie and delightſome unto us therby, except we delight more in ignorance then knowledge. Yet that can never be ſaid of mankind, whereſoever or whatſoever, but muſt ſtill be granted, that indeed it doth rather imbrace (according to that light of Nature which God hath beſtowed upon it) REASON than UNREASON, LIGHT than DARKENES, LOVE then HATRED. And thence it comes to paſſe that yet ſo many things are done, becauſe reaſon leades us on, ſhewes us the hope to come through, the waies wherby to endeavour how to ſhunne the ſnares, to avoid the enemies, to imbrace the friends, and to improve all to the beſt advantage, & thus to come at our journeys end. Only we confeſſe, that this Honorable Councellor within us, given by God Almighty, is never, or very ſeldome heard by the greateſt part of men (not out of hatred but flowneſſe of ſpirit, & unwillingneſſe of paines, unthankefullnes after having received good counſell,) but rather ſubdued

or

or oppressed by vices, lewdnes, corruption or malice, to the great hurt and griefe of this our sunne. This neglect of reason hath troubled and made all Learnings uneasie, because without it wee have them all given to us without life. Reason is the life of all actions, of all learnings. And thence it is, that the Mathematicks are the most true and delightfull studies, because the fulleſt of reason. And where that layes the groundworke, the fabrick will bee durable. Thus all Languages (when they are taught or learned by and with reason,) have an excellent easinesse, and that is the cause why people generally beleeve, that in Heaven they shall speak some other than their mother tongue, and yet attaine to it without the least difficulty, because reason will make any tongue easier than a thousand rules. The principles of all tongues are laid by reason, as well as the principles of Physick, Metaphysick, Logick, or any other Art whatsoever. But our opinions and principles not being regulated thereby, doe invert all the waies to learne them, to a difficulty. Whence it comes to passe, that even al people cry out, Tongues are difficult, and lay that downe as a certaine principle. If now people build upon such ground, can we expect any thing from them but foolish talking and writings. Can we finde figs on thornes, or grapes on thistles, or is it possible for the fruit to bee sweet, where the very root of the tree is bitternes it selfe. Let us then lay aside, (and that with your leave) all such principles, and imbrace this viz. *That Tongues are the easiest things in the world to learne and that with great delight.*

To come then neerer to our Tongues, the subject of this our present discourse, I confesse that still I find among all men (nay the learned themselves) many strange opinions of them, and such principles, that if they should be truely scanned, they would make the

world to laugh at them. The neareſt way that I am able to ſhew, to ſpeake and judge truely of theſe Tongues. *viz. Ebrew, Calde, Samaritan, Syriac, Arabic* and *Ethiopic*, is onely that you believe all things on the contrary. If they tell you, *there are many*; believe them to be but one, If, *hard to be gotten*; to be eaſie. If, *without uſe*; there are none more uſefull. If, *of a hard pronunciation*; not much harder than Engliſh. *Ungracious*; the ſweeteſt expreſſions in Engliſh are found in them. *Not many Bookes in them*, More than any man is able to read through in all his life time. *Of no comely Characters*, as neate as Engliſh. *Of few words*, And the more wiſe, grave, ſerious, majeſtaticall ſpeeches. *Contemptible*, by none but ignorant and malicious men. *They are loſt*, no more than the German, French, Italian, Spaniſh, Latine, or the Engliſh. *No good Authors extant in them.* The Bible is originally in this tongue. And if you can forget or ſlightly paſſe by that booke, which the ſpirit of God himſelfe hath penned, and ſent into your boſome, you are not worthy to look on any booke elſe, although I would have ſhewed you onely in *England* about two thouſand. *None is honoured by learning them.* True, becauſe none did truely underſtand them, *No people ſtudied them.* Yet all nations do. *The Univerſities drive more the Arts, than theſe Tongues.* Becauſe they were taught to be many, and learned men would rather diſpute, than become ſchollars againe and againe.

Yet all this ſpoken in an oppoſite way is eaſily done and ſaid, but not eaſily believed, becauſe the old principles are ſo deeply rooted in mens hearts, therefore is it fit to go on a litle more plainely in the declaration of their nature, then in railing and wrangling about them. Wherefore I will chooſe to ſpeake *firſt* of their Antiquitie; *ſecondly*, of their rare vertues

vertues; *thirdly*, of their largeneſſe; *fourthly*, of their uſe; *fifthly*, of their unity, *ſixthly and laſtly*, of their eaſines. And all this without much premeditation, but onely as few dayes labour of uſing the pen will afford: their being many reaſons in the way, why I could not ſpend great labour or much time about this buſineſſe at this inſtant.

And *firſt*, the Antiquity of them is granted by all, to be before any of the *European Tongues* whatſoever. But the *Greeke* Tongue, which ſpread ſo farre in *Europe*, that out of *Greece* it took root in *Spaine*, *France*, *Italie*, and in *Affrica* in all the mediterranean Seaſhore, and almoſt into *Perſia* it ſelfe by *Alexander* the Great (not that it was the onely tongue ſpoken in *Aſia*, *Africa*, and *Europe*, all other Tongues being loſt, but that it came in for its ſmoothneſſe, by the victoriouſneſſe of that people, and the activity of their Kings, and great traffick of their moſt renouned Merchants and ſea-men.) this *Greeke* Tongue onely might challenge a great Antiquity, and be competitor with *Calde*, *Syriac*, *Samaritan*, and *Arabic*, if not with *Ethiopic*, whereof we are like to know almoſt nothing (with *Ebrew* no man dare bring it into competition for antiquity;) but if diverſity of names make no diſtinct matter, and if the eſſence be not divers, becauſe it has many accidents, and if the ſubſtance of any thing be remaining the ſame in number, although you add never ſo many outward pictures and titles, gloſſes and inſcriptions, and if the thing it ſelfe be not changed, in changing the outſide onely, and if a man remaine the very ſame, although he ſhould be ſo fooliſh, as to change his habit every day and never weare the ſame cloaths two dayes together, than let us not deſpaire, (if we can make it appeare, that *Ebrew*, *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Etiopic* are but one and the ſame language, as we ſhall in

the fifth part)but that the argument uſed for the antiquity of *Ebrew* will ſhew the very ſame antiquity to be in all the ſaid Tongues, becauſe they being all one, began at one inſtant together with *Adam*, given unto him by God Almighty, to talke with his Creator and afterward with his bedfellow, not with the Divel as ſhe did. Beſides, wee know there was a great diſtance between the *Caldean* Empire, the *Syrian* Gods, the *Arabian* Rovery, and the *Grecian* ſetlement and well grounded aſſurance, or full large extent either of the tongue or government, we know further, that the whole *Greeke* Tongue (no dialect excepted) as big as it now is,) comes by good naturall pedegree from the *Ebrew*, *Calde*, *Samaritan*, *Syriac*, *Arabic*, and I dare ſay as much out of *Ethiopic*. I ſay not only from *Ebrew*, and though a great quantity of *Greek* be already derived by divers Authors only from the *Ebrew* Bible words: (ſo that if I am not miſtaken, there are above ſixe thouſand *Greeke* words clearely derived by divers learned Authors from thence, as a ſon deſcending from his parents) yet if the very ſame root and ſtock be in the *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic* Tongue, who can deny (or will not eaſily grant) that all theſe ſix thouſand *Greeke* words already derived out of *Ebrew*, are at the ſame inſtant derived out of *Calde*, &c. And than beſides, if many thouſand words extant in *Greek* can (either by me or many hundred men) be further derived from theſe *Ebrew* words extant in the Bible, wil not all this declare more and more a great antiquity not onely of *Ebrew* I ſay, but alſo of *Calde*, *Samaritan*, *Syriac*, *Arabic and Ethiopic* before the *Greeke* Tongue, it being a moſt reaſonable principle, that if the parents beget never ſo many children in divers Countryes, let theſe children have never ſo many and various names, yet they wil never be elder than their parents.

Further

Further as it would be a ſinple aſſertion, that whatſoever word is not extant in the Engliſh Bible, is not Engliſh, even ſo and no leſſe ridiculous doe almoſt all the learned men hetherto ſpeake, when they ſay, that whatſoever word they finde not in the *Ebrew* Bibel, is not any more *Ebrew*, and therefore then it muſt be called *Calde*; if they finde it in the *Calde* Jewiſh tranſlation upon the old Teſtament; or *Syriac*, if in a *Syrian* Authour, or *Arabic*, by an *Arabian*, and *Ethiopic* by an *Ethiopian*, or *Samaritic*, in the *Samaritan* character of the *Ebrew* five Bookes of *Moſes*, in ſome paſſages differing from the *Ebrew* Bibles extant, or in their *Paraphraſe* upon the text. This as it is unſound, and a ſport of dark mindes, led out of the way by neglects of their owne learning, ſo ſhall it be declared in the fifth point. And therefore as we grant that there are ſome words found in *Calde Syriac*, and *Arabic* books, which are not in the *Ebrew* Bible, and beſides as we know, that even of them alſo a great quantity of Greek words are derived by ſome, and yet many hundred more will heareafter be derived; all this doth ſhew, that the *Greeke* tongue can not come into competition for antiquity, either with *Ebrew*, *Calde*, *Syriac*, *Arabic*, or *Ethiopic*, Neither is that dreame, as if the *Greeke* tongue had bin hatched at the ſame inſtant with *Calde*, *Samaritan*, *Syriac*, *Arabic*, and *Ethiopic* (conceaved to be ſo many divers Tongues) at the confuſion of Babel, that dreame I ſay is not with any reaſon, but onely a blinde talke upon ſuppoſitions. Firſt, *Of a confuſion of Tongues* in the plurall, where the Scripture clearly ſpeaks onely of one tongue, of one pronuntiation, which tongue was confounded, I grant it, but as the Scripture ſaith, not unto many tongues, (for ſo it ſaith not) but many pronunciations of the very ſelfe ſame tongue, and ſo much it ſayes, and that is true.

Which was enough to diſperſe theſe builders, when they could not underſtand one the others pronunciation, although they ſpake the ſame language. As for inſtance, notwithſtanding *Engliſh, Scotiſh, Daniſh, Swediſh, Norwagiſh, Greenlandiſh, Low Dutch*, and the High *German* tongue is but one tongue all in all, with many (yet ſmall) accidentall differences, theſe ſaid nations cannot underſtand one another at an inſtant and new unexpected meeting, (I ſay not of the neareſt but moſt remoted nations,) becauſe of the divers pronunciations of Conſonants and Vowels together with the diſplacing of the accent. Secondly. *Of an immediate procreation of many tongues (in number ſeventy two.)* Which old fable hath bin among the *Greek* fathers, by name in *Epiphanius* his book of foureſcore ſects, (he lived in the time of *Baſil, Gregory, Chriſoſtom,* & *Hierome*) from thence among the Latines *Hierome* and *Auguſtine*, but before theſe the *Syrians* and *Arabians* in *Orient*, and the reſt of the *Heathen, Jewes* and *Chriſtians*, did afterward diſperſe it among the *Turkes* & all other religions and ſorts of people, and runnes at this day currant through the whole world. But concerning this matter, theſe things are certaine, that there was but one and not many tongues, and that that one tongue was devided by the diverſity of the lips or pronunciation: and then, that every particular perſon had not a ſeverall language, nor a ſeverall pronunciation, for then there could have bin no ſociety after the diſperſion; but that whole families only had their proper pronunciation: therfore certaine is that alſo, that neither ſeventy two Languages, or more or leſſe, took then beginning, neither every particular language now uſed was then founded, but onely the Mother and Originall tongue, which we now have under hand, nor that beſides this primitive tongue other mother & original tongues now uſed or exſtinguiſhed, were then founded, out of which

others

thers ſhould ſince have bin derived, as many learned think. To what purpoſe, I beſeech you, at the confuſion of Babell was the Engliſh tongue, when there was not yet any Engliſh man, at leſt not *Horſus* and *Hengiſtus*? then we might ſay with more true reaſon, that the *Low Dutch* men were at that time, becauſe in Latine they are called *Belgæ*, which they may ſay, comes from *Peleg*, at whoſe time this confuſion of Babell was, and he therefore called *Pelga* for *Belga*, p. for b. But as theſe are but fancies, ſo indeed is it no leſſe a fancy, when it is ſo confidently aſſerted of the *Greek* tongue. What property is there in it, that it ſhould have bin at the ſame time with *Ebrew*, *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic*, at the confuſion of Babell and not *Engliſh*. And where have you read the names of theſe 72. tongues, that did then bud out of that mudd? Tis true, that ſome Moderne writers on this point have followed and did believe *Arnobius*, (that *Africane Heatheniſh Philoſopher*, and profeſſor of *Rhetoric*, who was afterward a Chriſtian and a Miniſter of the word of God, he lived about three hundred yeares after the nativity of our Lord:) who upon the 105. Pſalme the 8. ver. (*He hath remembred his covenant for ever, the word which he commanded to a thouſand generations*,) conceives, that there are in the world (beſides a thouſand (*nations* miſtaken for generations,) 72. tongues, to wit beyond *Perſia* Eaſtwards 406. nations, onely 27. tongues: on this ſide *Perſia*, all *Aſia* and *Africa* 394. nations, onely 22. tongues; and all *Europe*, with the North of *Aſia*, Eaſtwards 200 nations, 23. tongues. Wherein partly we finde a very great audacity, or confidence as well in the number of nations, as tongues, yet a greater defect of the proper names of theſe 72. tongues, and withall a farre more unreaſonable aſſertion, that *Jafets* 200. families or na-

tions ſhould yeeld almoſt as many tongues in *Europe*, as *Sem's* 406. in *Aſia*, and more than *Chams* 394. in *Africa*; The reaſon, why to *Europe* he attributes 23. tongues, and but 200. nations to *Africa* 22. to *Aſia* 27. & yet 800. nations is becauſe *Arnobius* deſcending from Roman Parents knew better the tradition of the *Greec* and *Latine* Fathers, than the tongues of *Africa*, underſtanding onely the *Roman*, and unacquainted with the *Hebrew*, &c., or at leaſt not thoroughly with one tongue of *Africa*, leſſe of *Aſia*. And yet upon ſuch rotten buildings, ſome moderne Authours (ſpeaking of tongues (and of thoſe which they doe not underſtand,) moſt confidently) tell it as a certaine thing, that in the confuſion of Babell there were 72. Languages devided. If than theſe 72. tongues are not named by this moſt confident *Roman*, or *Moore*, may ye not as well name the Engliſh, as the Greek. I ſee nothing in it, but only that we are confident to tell tales far of, where we thinke no body can inquire whereas in things at home we are more ſparing, becauſe we may be eaſily intrapped, and more cautious in beleeving, becauſe we may diſcerne them for the moſt part by our reaſon, without inquiry; as for inſtance. Let us but conſider that tongues are onely made for man, not for beaſts or any other creature, were there at the confuſion of Babel onely 72. ſoules? for from ſo many perſons numbred, as they will take it in the tenth chapter of *Geneſis*, they derive 72. tongues; which yet cannot be true, thoſe 72. ſoules not being all, nor the onely builders of that Tower of Babel. And if many thouſands, which is more true and probable, why onely 72. tongues, when every one muſt needs have his owne tongue and pronunciation if he ſhall not be able to underſtand another; or if a thouſand men (after the confuſion of Babel) had one pronunciation different from an other thouſand, then

partly

partly this confuſion of pronunciations (where one could not underſtand another) was onely temporary, for the purpoſe of diſperſing thoſe, who againſt Gods will would live together in one City, and not diſperſe themſelves: partly no neceſſity of faigning and coyning tongues, and that ſo many at one inſtant, and that to dure till this day, and yet many families and nations periſhing, and others ariſing, this number of 72. tongues to have remained till this day, when ſome of thoſe 1000. Nations, whereof he conceives *David* to ſpeake, are now utterly periſhed, and deſtroyed. Nay notwithſtanding that a Catalogue of thouſand nations which are utterly loſt and periſhed, by me could eaſily be bronght forth out of ancient Authours, yet till this very day 72. tongues to remain, and none to be loſt: from theſe, and many ſuch conſiderations I ſay it would be eaſily diſcovered to be a meere fable. And if you object, that even I confeſſe, *Ebrew*, *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic* tongues to have bin there, I hope you are not ſo forgetfull, as not to remember that I promiſed to ſhew you hereafter the unity of thoſe tongues, and that it is no more many tongues (notwithſtanding that it hath diverſity of titles and names) then the Grand Signiour of Conſtantinople many men, becauſe of his numerous high and lofty titles, or the King of *Spaine* many Kings, when he gave himſelfe a whole page of Titles of Kingdomes, and other ſmall places in *Arabia* and *Eaſt Indies* in his letter to the King of *France*. And as the King of *France* did more wiſe in my ſimple apprehenſion in giving unto himſelfe onely one Title, and in ſcorne of that foolery of *Spaine* did repeate it frequently in his anſwer (letter of credence,) ſo I may ſay in this buſineſſe, *ſi magnis licet componere parva*, if we may take an example of that wiſe King (as I think I may) in place

place, where all others ſpeake of many tongues, I ſay it is but one; and therefore the antiquity of *Calde, Samaritan, Syriac, Arabic and Ethiopic* is not the antiquity of many, but onely of one and the ſelfe ſame *Ebrew* tougue. So than, that we may come to the concluſion of the firſt point, I affirme, (and am able to make it good againſt all oppoſers) that *Ebrew, Calde, Samaritan, Syriac, Arabic,* & *Ethiopic* were from the very beginning of *Adams* creation, and do remaine yet with us in the world, they were before and after the confuſion of Babell, and are therefore the Mother tongue of all tongues in the world.

The ſecond point is, the rare vertues of theſe Orientall Tongues, *viz. Ebrew, Calde, Samaritan, Syriac, Arabic,* and *Ethiopic,* whereby they are far more noble then *Greeke, Latine* or any of the eſteemed learned tongues. And here I confeſſe, I ſee before me ſuch a vaſtneſſe of an excellent plaine, where my horſe could runne, not only a moſt gallant courſe, but even out of breath; yet not to hazard ſo much, becauſe I muſt uſe that my loving creature many times more, and with more advantage hereafter, than yet I conceive to be at this race, I will at this time not ſo much as permit it to a Gallop, but keepe it in a ſmooth and painles pace, being aſſured of its willingnes upon any other preſented occaſion. That moſt naturall ſimpleneſſe or ſingleneſſe in the comportements of this grave Lady doth keep me ſtill in a wilfull obedience and a ſilent admiration, nay adoration of that divinity. You will finde here a Divinity in pedegree, a comelineſſe in attire, a conſtancy in their nature and faſhions, a gravity in few ſpeeches, a due obſervation of ſenſefull ordrings of words, a brevity in their contractions, an hatred of confuſion of the ſame, a providence in placing them, no ſuperfluity in ſervants, a certaine office ordered unto every one

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of them; even accounted ſuperfluous by men ignorant in their affaires, have their charge of a good turne. Their conſtant number of roots, the eaſy order to finde them out, planted all as in an Orchard, by ſquare, that whereſoever you ſend your eyes, you behold the ſame diſtance of each other. Every tree of them of a divers ſavor and gracious taſte with a delightfull ſmell. The branches of theſe trees ordered, yeelding hundreds of fruits, to wit, words, all of the ſame taſte and ſmell, yet with ſome diverſity: So that *Ebrew*, *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic* according to many Authours and Books yet extant, have as large an extent, as the *Greek* or *Latine* Tongue. For being a full tongue as well as *Latine* or *Greek*, it muſt needs follow, that all the *Ebrew* Language muſt repreſent the whole *Latine* and *Greek*: the *Calde* or *Samaritan* all the ſame; *Syriac*, *Arabic* and *Ethiopic* the ſame. Neither doth it contradict me and my tenents, that the Bible doth not containe the whole *Ebrew* tongue, therefore this tongue doth not comprehend the whole *Latine* tongue. For I never ſaid, that this tongue, as it is extant onely in the *Ebrew* Bible, doth containe all the *Latine* tongue, even becauſe there is not the whole *Ebrew* language in the *Ebrew* Bible, but is partly yet in *Caldean*, &c. Authours. The whole Orientall tongue doth include the whole Occidentall be it *Greek*, *Latine*, *German*, *Engliſh*, *Spaniſh*, *French*, *Italien* or whatſoever. And there is wonder enough in it. I dare ſay that thoſe words which are in the *Ebrew* Bible do containe moſt part of the *Greek* or *Latine* tongue, that is, the greateſt part of the *Latine* or *Greek* tongue is expreſſable by ſuch words, as are in the *Ebrew* Bible, be they never ſo few in compariſon of that great voluminous vaſtity of Latine or Engliſh it ſelfe. If we do admire the nature of this tongue,

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we may juſtly exclaime even in behalfe of it, as the Apoſtle in a higher ſtraine concerning the nature of men under unbelief and confuſion, and the capacity of Gods mercyes upon all. *O the depth of the riches both of the wiſedome and knowledge of God, how unſearchable are his judgements, and his wayes paſt finding out?* For God is as well the cauſe of this his holy tongue, which he was pleaſed firſt to beſtow upon mankind, as He was the Creatour of the firſt *Adam*, and in him of all mankind. Yet as there was another ſtate in *Adam* even after his fall, more livelineſſe, leſſe dulneſſe, more ſimpleneſſe and ſingleneſſe of hearts, leſſe troubles of the affaires of the world, neerer with God, becauſe leſſe objects from God, more cleare ſighted even in naturall things, becauſe uſing more his reaſon, diligency and induſtrie on them, and more bleſſed in his undertakings, becauſe with a more ſingle heart, ſo that in many hundreds of things *Adam* was even after the fall yet ſo much more perfect, than we. No leſſe it was with this tongue, partly before the confuſion of Babel as in the ſtate of innocency; *Few and full words*. Which fulneſſe is wonderous in all mens eyes, and yet not ſearched from whence. Therefore, If I ſhall not doe a miſſe, I ſhall rather give a hint at that well and fountaine, to lead you unto it, than at this time to bring you many cups full of that wholeſome living water flowing, nay ſpringing from thence. It is undeniable, that a thing is but one in eſſence, and yet has divers accidents, more or leſſe, ſo the word ſignifying a thing, and but one thing alſo, which words we call the roote, thoſe words, thoſe roots do onely ſignifie that one tree. And every tree, though never ſo many, if they are of the ſame ſtock, will have all the ſame taſte; whereby it comes to paſſe, that 20. 50. 100. words in *Ebrew*, &c. deſcending from the ſame

ſame roote and tree, do yeeld naturally alike taſte or ſignification, and yet they are individuals and divers in number. The taſte then is one and the ſame, the radicall ſignification is but one, not 2,3,4,6. or more, as hitherto all the Dictionary Writers have falſly aſſerted, even againſt nature it ſelfe, yeelding unto one and the ſame roote or tree many and divers taſts. Which aſſertion holds yet, becauſe they are all but ill gardiners, onely conſidering the outward ſhape of the fruits, and therefore the taſte being a little different, they preſently conclude againſt the nature of all trees, that one and the ſame roote or tree can have divers taſtes or ſignifications. When otherwiſe if they would but ſearch and conferre the taſte of this with the taſte of the other fruit, they would finde a ſweet analogie between them, *viz.* that there is but one taſte in every tree, and ſo define that taſte or ſignification. But by what meanes doth the ſame taſte ſeeme to be divers, and ſo dazle the eyes of learned men, and withdraw their judgement? I anſwer, becauſe they think not. 1. That tongues are onely proper to men and not beaſts. 2. That men have onely a more perfect reaſon, and that in an infinite higher degree than the beaſts, in ſo much that for the diſtance thereof theſe are deemed to have almoſt none at all. 3. That languages have reaſon in them, and proceed with reaſon, out of reaſon, accompanyed and followed by it. 4. That men have naturally *Logic*, *Rhetoric*, *Phyſic*, *Metaphyſic*, *Ethic*: becauſe all theſe (being called Arts) are branches of Reaſon. 5. That all theſe Arts naturally inhabiting in a man, do infould themſelves firſt in that thing, whereby reaſon of a reaſonable creature is onely expreſt, that is, in the language of a man; and ſecondly all ſpeeches are by reaſon teinted more or leſſe, according as man makes uſe of his reaſon. 6. That

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as all men have onely one and the ſame reaſon, as the world onely one and the ſame ſunne, ſo all tongues have alſo one and the ſame reaſon. 7. That *Logic*, *Rhetoric*, *Ethic*, *Phyſic*, *Metaphyſic*, (conſidered as it is in any Phyloſopher of any part of the world,) doth naturally, *firſt*, beautifie, amplifie, enlarge, determine the ſignifications of any word and root or tree, how far they may proceed, and not father; as alſo, *ſecondly*, diſtinguiſh and keep them from confuſion, contradiction, implication, and *thirdly*, joyne thoſe, and ſhew in what meaſure, and how far to joyne, which otherwiſe ſeeme to be divers, and of a clear other tree and roote, 8. That by theſe meanes thoſe moſt ancient tongues, (I ſpeake now in plurall, rather as people ſpeake, than according to the truth) *Ebrew*, *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic*, haveing but few roots in reſpect of *Greec* and *Latine*, yet are multiplied beyond all expectation in ſignifications by *Rhetoric*, *Logic*, *Phyſic* and *Metaphyſic*; *viz.* by reaſon onely. 9. That the nature of the Orientall tongue is for the moſt part the very ſame with the nature of the Occidentall, *viz.* *Ebrew* it ſelfe, *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic* hath the greateſt part of its nature even as *Engliſh*, it beeing no way leſſe inſtructed by reaſon than theſe; neither hath *Ebrew* by way of reaſon a greater preeminency then *Engliſh*, or any occidentall tongue. 10. That the ſame metaphors, metonymies, ſynecdoches, proper and tranſlate ſignifications, the ſame Ironicall expreſſions are every where, becauſe there is the ſame reaſon in all tongues, and among all men. 11. And therefore the ſame metaphoricall, metonymical, ſynecdochical, ironical ſignifications in words. 12. And that among others we may, and many times can, nay muſt frequently conſider the ſignifications of one word in *Latine*, how manifold

manifold they are, as alſo in many other occidentall tongues, and applie them in the Orientall, and then proceeding thus with reaſon, we ſhall finde a neerer conformity, than hetherto beleeved, and greater diſtinction, than hoped for; and all this, out of a more large ample, and naturall well, even that eternal fountaine REASON, than out of the beſt *Iewes*, *Rabbins*, *Syrians*, *Arabians* and *Ethiopians* themſelves. 13. That in this tongue is never a compounded word, as there is in *Latine* & *Greek*, and that therefore it muſt neceſſarily follow, that all the compound ſignifications of any ſimple word in thoſe languages muſt alſo be compriſed in that ſimple *Ebrew* root. 14. The reaſon of which aſſertion is clear, becauſe that all the compound words, (I underſtand the compoſitions, with the præpoſitions *a, απο*, &c. *a, ab, abs, ac, ad, af, ag, al, am, an, ap, ar, as, at, e, ex*, &c.) have ſtill this ſimple word as that *unum tertium*, a naturall meeting in that word, whereby all the compound words being joyned as in the body, ſo in the eſſence and ſubſtance of ſignification with ſome ſmall alteration, addition, or detraction, of and unto that ſimple and firſt ſubſtance.

Such and the like things being ſet down in the generall ſearch of tongues, will ſhew the nature, beauty, & comlines of this Orientiall tongue. And if any man demand of me, what ſpeciall uſe may be made of the ſinglenes of this ſirnamed Orientall tongue beyond the Occidental, where there is far greater toyle in compoſition, many terminations without any neede, as for example in the Latine, ſix caſes in ſingular, & as many in plurall, ſo many Declenſions in Nounes, and Conjugations in verbs, divers terminations for all perſons, various both in Active and Paſſive, and an infinite of ſuch like conceits, theſe being almoſt al wanting in this Originall tongue. I anſwer, that even from thence

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we in the Occident and North may begin to looke about us, and from the corruption of our tongues, (and the great variety of circumstantiall additions, and detractions, multiplications and divisions, (in *Greec* and *Latine*) in nature clearely superfluous) learne to esteeme more of the naturall simplicity of this first tongue, which like unto *Adam* in his innocency (without so many garments and additions about his limbs as wee now weare about us) is still the most comely, gracious, goodly, neate, and tractable tongue, and that which is most agreeable to the nature of man, requiring to be studied more by reason than an infinity of rules, more trying the use of our reason, than the strength of our memory. In one word, it makes us (when by the *Greec* and *Latine* wee were become beasts, by *αὐτὸς ἔφα so tels me my Master Adam*) to become *Adam* our selves; to be no more under the law but under the sweet yoake of reason: differing as much from our former condition of studing tongues as reasonable *Adam* did from any of his subjected beasts; whereof none, was found to match with him, being farre inferiour to his condition. So that this Primitive tongue (whether in Orthography, Analogie or Syntax) is as single and simple as the *English* it selfe; having (in Orthography) no more letters or consonants, (although some of them are used in place of vowells) having no case, nor scarse any masculine or feminine gender, much lesse neuter, common or Epicene, no active or passive (much lesse neuter or Deponent, no Infinity or Terminations in numbers, much lesse in persons then commonly is taught. No Declentions at all in Nownes, nor Conjugations in Verbs, no Modes without any more Tenses then nature requires, viz. *The present*, DO THOU & YE, *the future* I, THOU, HE, WE, YE, THEY, WILL DO, and *Pretertense* I, THOU, HE, WEE,

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YE, THEY, HAVE DONE. All the superfluities of a Presens in Indicative, Optative, and Conjunctive in the first, second, & third person singular or plurall are wisely cut away and not found. The imperfect & plus quam perfect of the Indicative, Optative, and Conjunctive are comprised with only one Pretertence, the Future the same. What an easinesse makes this in a language? If you say I speake cleare otherwise then other Gramarians have and doe speake of this tongue. I answer, that I would not have you to regard what either I, this, or that man sayes concerning this tongue but what it doth afford its selfe, and when those rules, that are most confidently set downe by former Gramarians, are found by themselves and others to have so many exceptions, as that the examples of these many times outreach the number of those, doth it not clearely shew that that rule is indeede of no value, use, or authority? Nay the Syntax is that part of Grammer that will shew the necessity or superfluity of things taught in Analogy: For if there bee never so many distinctions and divisions of this or that part in Analogy, and Syntax authorize it not with the utility, but rather cry it downe by its independency or indifferency of use; we may thinke it to be rather some fancy of a mans braine then the nature of the tongue. And of that sort of *adiophorâs* in this tongue are almost gender, number and person, adjective and substanstive, &c. The order of the subject & predicate will easily bee observed if you know the simple and single tast or signification of the root, and have learnt (in other tongues) Rhetorick and Logick, to know how such and such a signification may (by these Arts) bee inlarged, distinguished, determined and turned into many and divers fashions, (yet so as that it still retaine the naturall, ideall, or radicall tast,) and that applyed to our *Ebrew*, *Calde*, *Samaritan*, *Syriac*, *Arabic*

Arabic, and *Ethiopic* roots and words) will yeeld all helps that can be required to know the true ſence of that text: contrarily if wee have never ſo many rules, they will rather confound our underſtandings, obſcure our reaſon, undermine our judgement, and in place of helpes, bring us into farther confuſion. Reaſon with few rules and prerequiſite ſignification of words (which the Dictionaries have hitherto but meanely afforded and muſt hereafter be more fully diſcovered and ſet downe) may bee multiplyed or devided, and according to the place foundly applyed by the helpe of *Logic*, *Rhethorick*, and *Phyſick*, and *Metaphyſic*,) will containe all *Syntax* in very few rules, and then no rules can be expected without reaſon. Yet more eſpecially to diſcribe you in a competent brevity the nature of this tongue you ſhal have ānexed a plaine, little, & full grammer, at leaſt fuller then that I formerly ſet out in Engliſh upon one ſheet in three columnes in folio for *Orthography Etimology* and *Syntaxis*, according to that brevity, (whereof thoſe that deſired it ſo ſhort did ſhew me a patterne made before me by ſome other learned Author,) and afterwards in ſome meaſure enlarged by my paines, and publiſhed under the title of THE RVDIMENTS OF THE HEBREW GRAMMER IN ENGLISH, &c. this yeare 1648. but much ſpoyled in the publication, it not being according to my will, as the following is.

The third point concerning their largeneſſe, is partly cleare in the largeneſſe of time wherein they continued, partly of place where they have been & are yet in uſe. That of time, if it were only for a meane Honour of Antiquity, we have ſpoken enough of it in the firſt particular. But this having ſome farther intention, it is not to be pretermitted. Then there is no *Ebrew*, *Calde*, *Samaritane*, *Syriac*, *Arabic*, or *Ethiopic* ſo ancient as the Bible and *Moſes*. Therefore in thoſe

Greec

Greec Authors that have written of all those Countries, where this holy Language was naturally and continually in full course, and having written in the Greec tongue, and thereby confounded almost all the names of the Orientall places, persons and things in so much, that without a diligent search of this mother tongue, we shall never be able to finde out what they meane therby, nor wil the Greec paraphrasts, interpreters, Dictionaries, or any thing else of theirs be able to helpe us in any thing, which themselves were as ignorant of, as those Authors they would cleare up, having not themselves that which they would give to others. Now of all these thousands of Greec Authors, there is not one to bee expected, that hath not now and then more or lesse of some Orientall words, and that so corruptly, that his sense even thereby becomes obscure, because the sence of those words remaine so. Then to cleare them up, there will be no more sure and catholick remedy, than to learne to reduce all the corrupt *Greec* words, translated out of this Orientall tongue, to their proper place, where if once brought, will presently yeeld a full and clear commentary upon the said author whatsoever. The same may be said of many hundred of *Latine* Authors; as being in the same way of darknesse, and hereby to be brought unto light. Largenesse of space at this present time upwards to about 1000. yeares ago, is all the same yet, and can be made good in few words. Whole *Africa* has had from its very being and beginning till this day this and the same tongue. If you object, *Greec* and *Latine* has bin there, I answer, yea, I confesse it, but onely as *French* and *Low dutch* is preached here at *London* and some other places of *England*: not being in *Africa* as the Mother, but only as the Forraigne tongue, exercised by strangers: the Mother tongue being this primitive of *Adam*, which

which in all Authors of many hundreds of places may be ſhewed, and is partly moſt excellently conjectured at by divers learned Authours. It will be further objected, another tongue to have bin in *Egypt*, *viz.* that which cal'd *Joſef*, *Zofnat Faneah* (in our Engliſh tranſlation *Zaphnath-Paaneah*. Gen. 41 : 45.) which they ſay is not of this tongue, but ſome other called the *Coptic* tongue, which they would have to be different from this true *Ebrew*. I anſwer, that all that is true, that the *Copic* tongue, which was uſed in that Province of *Egypt* cal'd *Copt* or *Coptus* in *Greek* and *Latine*, naturally and by the true native inhabitants, is the very ſame language, which was ſpoken by *Pharaoh*, and in which *Joſeph* was thus intituled. But to call that corrupt, fals *Coptic*, which was brought in with the *Grecians*, when the *Pharaonſes* (or Princes) and Kings of *Egypt* gave them leave, not onely to dwell here and there in many townes and villages, as Merchants and Handicraftmen, but alſo more eſpecially the prouince and Metropolis of that province *Copt* being truly Greec, but now ſo corrupted with that mingling of this holy tongue then uſed from the beginning of the firſt introduction of it by *Mizrayim* (whereof *Egipt* at this very day has its name being by the Inhabitants themſelves called *Miſr*, not *Egypt*, a name brought in onely by the Grecians from their more ſpeciall dwelling place, *viz.* that ſhire *Copt*, *Cypt* or *Gypt*, that it is neither *Ebrew* nor *Greec*, but a confuſion of both, having many words of *Greec*, with an Egyptian or Arabic termination; ſo farre denie I, that that minglemoos is the true *Coptic*, naturall and native tongue of the *Egyptians*. About the *Ethiopic* there will be more objections. From whence I have, that that Countrie has the ſame tongue in eſſence, notwithſtanding corrupted by divers and many hundred of Accidents. I anſwer, out of their bookes,

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to wit out of the New-Testament, and some part of the old (viz. the Psalmes translated into *Etiopien*, and printed in *Germany* at *Collen* by art, industry & learning of *John Potken*, Rector of *Georg Collen*, An. 1508 in 4°. together with *Greec*, *Latine*, & *Ebrew*; with an introduction unto this tongue) we have more clearnesse and notice concerning it, than from all the voyages unto it, or passages through it, described by divers men of *Italie*, *Spaine*, *France*, *Engeland*, *Germany* and the *Low-Country*. So that it remaines true, that in whole *Africa*, the native and true naturall tongue is onely this same tongue, yet with some diversity of accidents, which though never so many, are not able to bring that one essence to a diversity and confusion. And whereas it will be further objected, that formerly there have bin divers tongues, but lost; as for instance; the *Punic* tongue, wherein *Plautus* in his *Pœnulus* or *Punicien Moor* has left some remainders, and that that passage is attempted to be cleared by many Authours, yet it still remaines in darknesse. I answer, that names of this tongue there have bin, and are at this day many, and may be made many more, which never the lesse cannot change the essence of this nor any other tongue, and they were called *Pœni*, whereof *Pœnulus*, (as *Græci*, *Græculus*,) becaus they came out of *Phœnicia* (which you may call also *Fœnicia*) from *Tyre* and *Sydon* (whereof is mention made. *Mat.* 15: 21. *Mar.* 7: 24. *Luc.* 6: 17. and elsewhere) and all the adjacent parts of that very same Mediterranean Sea of the *Phœniciens* with these *Pœniciens*. Now then, seeing this people (the *Pœni* in Latine, or *Pœniciens*) were the children and new Plantation of those *Phœnicens*, that did properly and naturally speake this primitive, holy and most ancient tongue, no doubt, but they brought with them their owne tongue and pronunciation; and notwithstanding

ing that perhaps they might finde a language there, yet becauſe they found onely a new and divers pronunciation of their owne (even as here in England all along the ſeaſhore the pronunciation doth change and vary round about this great Iſland) it was eaſily joyned with theirs, and yet the pronunciation for the moſt part by time might change into the pronuntiation of that country, not from whence, but unto whom they came. As for that place of *Pœnulus* by that old Comedian writer *Plautus*, (a very excellent *Latine* Authour, but full of ſuch words, as do deſcend from this primitive tongue,) no doubt but it is by divers Authours finely and cleerely enough explicated, and may yet be farther cleared not onely by me, but by many others alſo: nevertheleſſe if that *Pœnic* or *Punic* tongue (being all & the ſame as I write in *Latine Punio* and *Pœna*,) there in *Plautus* will not appeare to be altogether ſuch *Ebrew*, as we have in the Bible, we muſt not therefore deny it to be this tongue, becauſe I ſay, there are many thouſand accidents of this one tongue, as there are in all the reſt of the whole world, *viz.* diverſity of vowels, changement of Accents unto a divers ſillable, and the diverſity of pronunciation of the Conſonants themſelves; which changement comes from the diverſity of the *Climas*, wherein one and the ſame language is extant. Beſides we muſt obſerve, that the *Punic* Alfabet, being different from that of the *Romans* (the diverſity whereof you may ſee in my delineation of the *Ebrew* Orthography and Etymologie printed in *Latine* at *Amſterdam* 1646. 4°. *pag.* 3.) and *Plautus* himſelfe or others, bringing theſe words from the *Punic* Alfabet into the Roman Letters, (as it is the naturall inclination of all men now, to be careleſſe in a juſt and due obſerving of the Orthographie of a ſtrange tongue naturall to, & obſerved by

by its nation,) made no great matter about the expreſſions in wrong or right and due *Roman* letters. Thirdly, When we conſider the many faults, which (from *Plautus* writing till this very day in written or printed Copies) did frequently incroach, it is no wonder, if we finde but ſmall remainders of *Ebrew*, nay more wonder, if any at all. The ſecond part of largeneſſe of ſpace, is leſſe, to wit in *Aſia*, where firſt this tongue was given unto *Adam*, and is yet extant full, pure, and incorrupt from *Perſia* hetherwards till at the Mediterranian *Sea*; from the *Perſian* Gulfe all the land incloſed within that and the *Arabian* Gulfe, which is commonly cald *Arabia*, till *Egipt* (or *Ægypt*) it ſelfe, whole *Paleſtine* or all *Judea*, all *Meſopotamia*, all *Syria*. So that ſeeing all theſe Countryes of one tract, have all one tongue, making together from the *Perſian* Sea or Gulfe, till the *Mediterranian* Sea no more Land, than *Germany*, which has alſo but one tongue, (ſomtimes cald the *Saxon*, (my owne Mother Tongue, the ſame with that old *Saxon* here in *England*;) alſo the High and Low *German* or *Duch* tongues, though the eſſence be but one: no more different, than the *Engliſh* and *Scots* tongue which commonly by other nations and ſtrangers (ignorant of the tongue of theſe two narions) are eſteemed different? becauſe it has two names, *Engliſh* and *Scots*. Yet as this tongue on this ſide the *Perſian* Gulfe is incorrupt, ſo in *Perſia*, *Turkey*, *Mogul*, *Tatar*, and all the Eaſtern parts of the great *Tatary* untill *China* it has as great an influx authority and uſe upon them, as *Latine* or *French* has upon *Engliſh* or *Saxon* here in *England*. For as the *Engliſh* Nation doth write now at this day all things with *Latine* Characters, ſo alſo do all thoſe forraigne tongues uſe the Character of the *Arabians*, which is in eſſence the ſame with *Ebrew*, onely more roundly formed and

joyned together; with no more difference, than *Engliſh* written and joyned together, with the printed, where the characters are ſeparate. And as the deſcent of their Religion, Learning, Experience and Wit doth deſcend (partly by, partly without bookes) out of the hithermoſt parts of the *Perſian* Gulfe unto them, ſo theſe things being coyned in this holy primitive tongue, whereof even among the *Turkes*, *Perſians*, Greater and Leſſe *Tatariens* is the ſame eſteeme of Holineſſe and Prerogative of it before theirs and all the tongues of this whole round; they do honour the tongue and words of it, and uſe many thouſands of them in their ſpeeches, lofty diſcourſes, ſermons, courtings, writings, commands, poems, Romances, teachings, epiſtles or letters; with no leſſe ambition to ſhew their learning, than our writers in *Latine* do now and than ſhew *Ebrue*, *Calde*, *Samaritane*, *Syriac* and *Arabic* or at leaſt *Greek* or in *Engliſh* wheare are frequently coyned new *Engliſh* words out of pure *Latine*. And notwithſtanding that the common tongue be different, being only frequently aſperſed and beautified by thoſe floures and dainties, yet is this the onely tongue, which the learned or learnedſt men do uſe, to make knowne their excellent wit, not onely unto their own Nation and Country, but alſo unto all *Aſia* over. So that this holy or primitive tongue doth paſſe among the learned men through *Perſia*, Great *Mogul* and *Malayen* Country till the very *Chinas* themſelves, and that with a great deale higher repute and reſpect, than all theſe common tongues either at home, or elſe where. Being the Key, whereby to inſinuate ones ſelfe into men of repute and great eminency, who have their great honour as of other excellent parts within them, ſo alſo and moſt cheefly from this tongue. So that even thoſe, that knew onely this holy Tongue, are accounted

accounted to be as Saints and holy men, reputed, eſteemed, adored, glorified, imbraced, reſpected and deſired with all prevalent wayes, to grant their converſation and meering. Nay it is certaine, that even they who have naturally this tongue, (under whatſoever name by us or them, and whatſoever Religion or ſect, whatſoever character of writing,) are looked upon as thoſe, that God hath bin pleaſed to grant their undoubted deſcent from *Noah*, and ſo from *Adam*, becauſe they ſpeake *Noahs* and *Adams* tongue; and to have the prerogative to be of the ſeed of *Abraham* either by *Sarah* or his Concubines, (in Orient of little leſſe eſteeme than the true wife,) whereas the reſt of the people did live in Idolatry, ſo they which have not *Abrahams* tongue to be borne *extra eccleſiam* out of the bounds of the true viſible Church, and onely brought unto that glory and happineſſe by men of his linage, to wit, *Moſes*, *David*, *Jeſus Chriſt* and *Mahomed* that *Arabian* impoſter in Chief.

I come now to the fourth part of this Diſcourſe, to ſhew the uſe of this primitive tongue in the world yet at this day extant. It is of more uſe, than *Engliſh*, *Scotch*, *French*, *Italian*, *Spaniſh*, *Portugis*, *Germain*, *Low Dutch*, *Daniſh*, *Swediſh*, or *Norwegiſh*. And ſo much have we ſhewed in the ſecond part, ſo that I thinke no reaſonable man can judge that tongue to be of no uſe, which ſo great a part of the world makes uſe of, except we conceave the heaven not to be of ſuch uſe to them, as it is unto us, and that the Sun doth not ſhine there as cleare as here Even as many fooles at this very day in *Aſia* and *Africa*, who will not beleeve, that we can have the Sun, or that it ſhines as bright with us as them, becauſe it falles into the Sea as ſoon as it hath paſſed *Africa*, juſt at the weſt end of it, from whence it is called in Orient *Dulmagrib*,

with ſome parts of *Spaine* thereabout ſo cald at this very day; ſome I ſay of them do beleeve, that within the firſt mile of that *Spaniſh* Sea down fals the Sun and all the reſt of the *Northern* Countries, (as *England*, *Scotland*, *Ireland*, *France* and the *Low Countries*, &c) have no light, no Sun, no comfort, continual darkeneſſe, ſtorme, winter, raine, ſnow, night, froſt, almoſt ſtarved, having no bread, no fleſh, chickens, lamb, ſheep, gees, ducks, capons, harts, beef, mutton, hennes, egges, doves, feaſants, partridges, woodcoks or any ſort of fowle, or fiſh, but that we feed onely on graſſe and herbes of the field, now and then for a great delicacy a mouſe, rat, or cat, dog or fox, &c. Now as we pitty this their blindneſſe and childiſhneſſe of judgement, ſo we may this (no leſſe childiſh opinion of our owne) *that this tongue is of no uſe at all.* Why? becauſe we know none. Away I pray with ſuch childiſh ſtuff, and let us talke like men. Have we in *England* any profit by our tongue, can we make uſe of it or no? The anſwer is cleare. But they ſay. Nay the ſtrangers muſt be here conſidered, not the people themſelves. And what uſe for us *Engliſh* men of *Ebrew*, *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic* tongues and ſuch rabbles more. First I ſay. All theſe are but one tongue, and it muſt be a poore braine that cannot learne one beſides his Mother tongue. And *England* muſt needs be a ſilly Country, if their people never had a heart to go abroad, to ſee other Countryes. Now there are a thouſand wayes, wherby *Engliſh* men may fall either into love or neceſſity to ſee thoſe countries; at which accident if you wil know whether the tongue will do you good or not, let us ſee, if any ſtranger coming into *England* will finde comfort by it, if at leaſt he can pratle a little broken *Engliſh*. Indeed men bereaved of all ſenſes ſpeake thus childiſhly, as if there were no uſe of that tongue for us. What a

Tongue

tongue to be the only Country tongue in whole *Africa*, and the third part of *Asia*, and by the second third part a Learned tongue, (which alwayes are of a higher esteem than common tongues) and all this tongue without use? Is their Sun, when it comes to us, of great use and grace, and can we think, that their tongue will not be pleasant unto us, if we onely will not abhorre it? Is not even the Sun superfluous unto a lasie body, and to him that desires not to stirre out of the bed, when the Sun doth shine? Is therefore the Sun of no use because such lasie bodyes would wish it might remain night? Those that buy the nights at a great price, and when they are overtaken by the arising of the Sun, before they think, they had enough for their payment, shall (for such filthy stinking bodyes, and whoremasters, and all other uncleane persons) the Sun (that precious creature with its comfortable beames) he stopped and cryed out of the sight? Is whole *Africa* not many times bigger than *England*, hath not *Asia* also every way as rich, nay farre more rich Countryes than this is? and if some unlearned men have an ill opinion of these tongues, shall no learned men be credited to the contrary? There are divers Authors already extant in *English*, which doe shew the secrets of Merchandise in those two parts of the world, *Africa* and *Asia*, I pray and beseech the Courteous Reader, if thou canst love gold and silver, all sorts of precious stones, and be contented, that thy wife be richly cloathed, her eares and fingers, her hatstring and armrings or bracelets, her breasts and neck, and all the rest of her body accordingly and as fashion doth desire to be inriched with precious pearls and stones, as rubies, diamonds, safirs, turcoises, carbuncles and all sorts of medals, if these things only or more rare and precious, do fall in *Asia* and *Africa* in that country, where this primitive tongue is spoken,

and being alwayes certaine, that a Merchant that can onely prattle, ſhall buy any ware cheaper, and at a better rate, than he that can ſpeake nothing, but muſt truſt to his interpreter and fellow, and that hereby he may get greater gaines in an houre, than a whole yeare by iron and other mettall even here in *England* it ſelfe, eſpecially ſeeing the Commodity is the more ſhure, by how much it is leſſe troubleſome or burthenſome. Yea farther if whole Companyes trade thitherwards, and will not ſend men onely with one eye, one hand, one leg, one arme, one eare, but if it be poſſible, as good, ſound, wel ſhaped honeſt *Engliſh* factors, as they have had in their ſhops and trade, or meet withall, and thinke you not, that you now ſend out no better then ſuch. I ſay not, that they come not home better, than they went, for that would be a ſoule buſineſſe indeed, if they ſhould go better with one legg, than with two, and ſee better with one eye, than two. Onely the queſtion is now, if ye are well contented with their ſervice, if they make you as good returnes from thence, as they did, when you did ſend them all along through *England*, where they knew the tongue? I am ſhure, you would be content; and I wiſh they did ſo. But I feare, that if the companies do finiſh, cloſe and make up their account of ſome yeares paſt, they will find but ſmall profit for all their dangers and pains. And if they, which the Merchants doe ſend, knew the tongue, what Ambaſſadours thinke you ſhould ye need for a handfull of factors? And theſe Ambaſſadours what excellent profit have they brought into the treaſure of any company whatſoever by ignorance of the tongues; whereby they are not eſteemed, diſreſpected contemned, ſcorned, kict at, and by their ill behaviour all the Nation doth ſuffer, where ſome other of leſſe ranck and condition can paſſe through theſe ſtrange Nations,

ons, without need of Ambassadours, do his worke without resistance, without a protection of an Ambassadour, only because he has God and the Tongue. I will not jarre any longer on this unpleasant string, where I could shew, and it is known and felt, and smarted enough, what ignorance of the Tongue doth, or rather, what it doth not, but suffers. Come not and tell me tales of I know not what hard dealing of the people of *Asia* and *Africa*. Beleeve me, they are as honest, as courteous, gracious, friendly, in alwayes as respectfull of you, as mindfull of you, tender towards you, favourable, well fashioned, as any the best Gentlemen in *France*, *Spaine*, *Italie* or *Germanie*, nay *England* it selfe. Have not so many vertues with you, nor so well made of body and minde, soule and heart, age and actions, if you lack this key of mens hearts, beleeve me, you will be weary before you can breake them open, for all that they would willingly give you an entrance into the most inward bowels of their good will. And if you cannot open them, it is not their fault, (for all men are but in this work passively wrought on not working) but yours; their vertues are as good as any mans, easily to be gained, but you are unskilfull.

Further, let the whole state come once and fall againe upon that mind, which formerly I know was on hand, to go as much Eastwards with their new plantations of their people and the Gospel of their Master and Saviour *Jesus Christ*, as they have gone Northwestwards, and let them take courses to meet the *Spanish* and *Portugals* and *Duchmen* in East-Indies, to help them in their way, and to do good for themselves also, to send out at least every two yeares a fleet of 20. 30. or 40. sailes, to fill many excellent places of the void part of the world, (which have as good an ayre as any part of *England* or *Europe*,) with

that gracious and fruitfull *Engliſh* blood, rather than to deſtroy it and the Kingdome with civel warre, thereby to open the generall Worlds commerce at a more ſure and faſt tye, than hitherto, ſo that there may be leſſe troubles in *England*, which for the moſt part bud out of that ſuperfluous abundancy of the blood within the narrow veines of this Kingdome, ſo that men may be more generally imployed, laſineſſe being the Mother of all vices and devices againſt the Common-wealth and peace of this Kingdome. Or if that ſuch plantations ſhould be among ſuch people, whoſe tongue we doe not underſtand, and yet the profit be great in joyning with them, will theſe Tongues thinke you do hurt unto the State of *England* here or there? But let that ſleepe. Unto you moſt reverend and pious ſoules of *England* and *Scotland*, unto you I would willingly ſpeake of that ſubject, if I had leaſure, more largly and exactly, than this diſcourſe will afford. There are three things that concerne every one of what rank, condition, charge, honour, title or degree ſoever, and therefore I meane not onely the reverend Miniſters (though them truely more eſpecially) but you all in generall and I wiſh no man may thinke himſelfe not to be of that number.

Firſt, to have the truth at home, out of the well of truth and life (*viz.* the *Ebrew* Bible well and perfectly underſtood without the help of any tranſlations whatſoever, whenſoever or by whoſoever compiled, excepting onely the *Calde*, *Syriac*, *Samaritic*, and *Ethiopic* tranſlations, they being the ſame with *Ebrew* the mother tongue it ſelf,) not out of broken ciſternes, where into breake in by force an infinity of dirt and mire.

Secondly, to have this truth tranſported in all our voyages great and ſmall, Eaſt and Weſt, even through the

the whole world, that is to take still with you such a man, as is able to satisfie you and your company with the sweet and fresh water flowing from this well. *viz.* the *Ebrew* Bible, instructing you so farre therein that you may be an eye witnesse of what he teaches, and so able to withstand any gainesayer: and to hold fast that which your owne knowledge shewes you (out of the living fountaine of the *Ebrew* Bible) to be the undoubted truth, for you will scarcely finde this fresh and pure water in any Country (much lesse at Sea) but onely in the innermost parts of *Asia* and *Africa* (and there your ships arive not) so that you will be forced sometimes to take in salt or brackish water of unsound translations.

Thirdly, If onely in the East Countries *viz* *Asia* and *Africa*, there be this well (*viz.* that tongue wherein the old Testament was delivered) and that generally throughout it; every City and village therein sending it forth in plentifull streames, rushing from them more abundantly, and strongly, more cleare, pure, sweet and tastfull, than we can conceive; why should not our youth (given to divine study) our young Ministers and Preachers, our young Gentlemen that would travaile for the good of their native Countrey, choose to go to those places where this holy primitive tongue is as yet fully spoken, rather than towards *France*, *Italy*, *Spaine* or *Germany*, the *Low countryes* or any other of lesse note, to quench their humerous fancyes with some *Roman* antiquities, having no life or salvation in them. Will not these considerations bring you back from a deceitfull opinion of those abundant riches of your *English* studyes, which hitherto have been more filled out of translations, than the text it selfe: out of annotations of men, than your owne eye-sight, to make you willing to trade more diligently by searching the fountaine it selfe, to see

with your owne eyes, & taſt with your owne tongue. I confeſſe I praiſe God Almighty from the very bottom of my heart & ſoul, that ſuch riches have flowed out of thoſe halfe ſtopt wells, whereas by ignorance of the true nature of the tongues & ſignification of the words in *Ebrew, Calde*, &c. there is not a verſe in the Bible, but may be made more cleare & plaine than hitherto; & never a chapter in the Bible, wherein there are not very groſſe and foule faults even in the *Engliſh* tranſlation. Tell me not what other men did or doe know, but tell me what you know; not that others preach out of the text, but that you do it. It is not enough to ſay, *In the* Ebrew *it is ſo & ſo, it affordeth this or that ſenſe, doctrine, admonition, uſe, reproof, argument, connexion, disjunction, this or that number, gender and perſon, this or that larger explication, becauſe of the more large ſignifications of the words of my text*; and that with a confidence, when for the moſt part all the auditors know, that it is but borrowed worke and onely upon heereſay, not from a true and judiciall knowledge many times not knowing ſo much as the names of the letters, much leſſe how to read: and your conſcience will tell you, that if the dawning hath ſuch a grace in your ſermons, the day light will be exceeding more gracious. Feare not, if our ignorance have done much good by other mens knowledge, but your knowledge will do more. And therefore ſtir up your ſelves to ſuch a holy, neceſſary, ſweet, comfortable, living, ſpirituall good work. Let us not be drowſie, when Gods cals for labour and watching. Why will we ſleepe, when even the ſleep will bring us unto the danger of eternall plagues. A watchman muſt be vigilant, know the language of his Generall, be able to receive and give it, to diſcerne whither it be counterfeited by an enemy, or the true Motto. All our vertues doe conſiſt in actions, not wiſhes. Would God,

you

(you may say) I had learned it, when I was young. True, but now you are a Minister of it, ye must learne it, and that necessarily. When ye were young, you might have learned it, but now you must. Then was it easie, but now profitable; then delightsome, now reason will sweeten it. Then would it have recommendeth your ingenium, but now your officium. Then memory was strong, but now the pleasure of God more tying. Then the knowledge or at least the study of it would have bin honourable before men: but now is the ignorance shamefull. Then you did not understand it. But now ye do and see the necessity. If ye did not learne it in your youth, you were, I am shure, careless. But now not learning it, you are inexcusable: nor age, nor reason, nor necessity, nor office, nor men, nor God, nay your owne conscience can excuse you. There is yet remaining an extraordinary great use of this tongue, partly among learned men without any relation unto the learned in *Asia* and *Africa*, partly in relation unto them, which is so large, that a great volume in folio might be filled up onely to that purpose, and that also with no small profit to the Reader. But because this is an Essay, it would be uncomely to make it to bigge, and unreasonable to take up the space of remaining matters; and that use must cheefly be considered in this age, where some endeavour to make us thinke, that learning is cryed downe, which I never yet could be leeve, because I find the contrary, and that if learning be not so richly set forth, the fault is elsewhere, and not where it is given out. Our lasinesse spoiles us. Therefore breefly to say something to that point. No studie is sweeter, than search of nature. Now for the most part all the Authours that have searched nature formerly and in forraine parts, are written in *Greek*, *Latine*, *Arabic* and *Ebrew* among the *Rabbines*, in all

of

of them is ſtill at this day an innumerable multitude of very fruitfull places, if they could be rightly underſtood. But becauſe they ſpeak of things, not properly belonging to, or extant in *England* but *Aſia* and *Africa*, and have written either in thoſe tongues, or termes, titles, names, deſcriptions, words or ſome phraſes of *Aſia* and *Africa*, what hope have you to learne the ful intent of the Authour, and to make profit of that place, Learned men know well enough that I might inſtance in hundreds of Authours, and in them many thouſands of things and words, which we underſtand not at this very day. Now the ignorant people will ſay, but alas, what helps us the knowledg of theſe things. Good people, thinke not, that what you cannot have within your doore at home, and ſee the profit of it there, if you ſee no precious ſtuffe (of good uſe partly to the publique good, partly for private ends and neceſſity) therefore no body beſides muſt have it? It may be you know not how to uſe Pepper, Ginger, Nut-megs, Cloves, *&c.* ſhall therefore no body elſe uſe them? The greateſt part of all learning doth either mediatly or immediately flow unto theſe wholſome waters of the fountaine of life, the Bible and the underſtanding thereof. And becauſe it doth ſo, therefore honour I all learning, and ſo, although you cannot come ſo farre as to ſee the ruſhing of all learnings to the publique good, by a ſound and reaſonable interpretation of the Bible (befallen you by many impediments, *viz.* either by your ſloath, or your parents conceit or deceit) therefore I pray do not cavill at learning. For it will be as impoſſible for you, to breake downe that light, ſet up within the reaſon of a man, as to pul downe the ſun from the firmament, and to baniſh her out of the world. Nay if onely for one place of *Iudea*, for one *Ieruſalem* onely there muſt be learned *Geographie*,

(that

that moſt excellent art, whereby we know to divide the whole heaven and earth, according to reaſon, for quick and diſtinct apprehenſion of an orderly method as well of the ſtarres as countries, kingdomes, cities, and that great vaſt Ocean it ſelfe, with all the rivers from and towards it, if we will not live in this world as in a dungeon and dark priſon, but reaſonably to know where we are, where that Jeruſalem is ſituated, in the Scripture ſo much ſpoken of, and in what corner of the world our Saviour ſuffered for our behalfe, I would thinke my labour or time very well beſtowed upon that art. How much more have we then reaſon to learne it, when in the Bible there are many hundred of places named, ſet downe, and deſcribed by the rivers, ſeas, adjacent neighbours, conſtitution of the nature of it, or ſome memorable paſſage thereabout, yet kept up by Gods providence and wiſe orderly government in the memory and relations of the inhabitants till this very day; when on the contrary without that arte almoſt nothing is rightly in the Bible underſtood. Yea for that arte we have need of this primitive tongue under the name of *Arabic*, there being yet many Arabic Geographers extant, for the moſt part not yet printed, and to be found in both Univerſities, here at *London*, and ſome noble Gentlemens Libraries, which will afford an incredible bright ſhining ſunbeame unto that (as yet) very great darkeneſſe of our underſtanding, of the ſituation of places named in Scripture. So further, Aſtronomy, Geomerry, Muſick, and Arithmetick, ſo Logic, Rhetoric, Metaphyſick, ſo the Ethic, Politic, Oeconomic, ſo Poeſie and all other Arts whatſoever, are honored, beautified, nobilitated and highly advanced by the Chriſtian faith, more than ever before in the heatheniſh Philoſophers times, who did imbrace them more for curioſity then Religion ſake, but we Chriſtians eſteeme them

becauſe

because they willingly give all their assistance and offer up their service to the Bible and Divinity.

But further, if we would speak of these artes in reference unto othermen, (*viz.* the greatest part of those in *Asia* and *Affrica*) I avow that a more worthy work cannot be undertaken by a Generous Nation (as *England* I have experience of to bee) than that the Learned men thereof should not only sit still at home (referring all things only to themselves and studies,) but also joyne with Heathens, Christians, and Jewes, to learne from them, teach them, love them, and to be beloved of them, to meet them, invite, and doe them good, not only with temporall, but also (which they would accept of with more thankfull, humble, devout & earnest minds) with Spirituall refreshments. Are you the worse for having your Sermons frequented by thousands more then formerly? or the Exchange with thousands of Merchants more then yourselves, every one of them encreasing the commonwealth and riches of the City? or for having store of spirituall, intellectuall, and corporeall goods, wherewith to refresh all *Asia*, and *Affrica*, by your writings, and instructions, in their owne tongue? but I must leave this (to me at least) pleasant music, and come to the fifth point, to shew, that these six languages, *viz. Ebrew, Calde, Syriac, Samaritic, Ethiopic,* and *Arabic,* are BUT ONE.

Truly I would never have touched that point (either in this my English Essay, or in any of my latine books and writings) because I know it is displeasing to some, (who would not willingly heare the truth, or the nature and secrecy of this tongue discovered, or cannot believe it to be so, or if they doe, will not confesse it, but would keep the people still in ignorance & admiration of unspeakable high matters, whereunto no body is able to attaine, but themselves; nay they think,

thinke, that I undervalue the Holy tongue, feigning as if I spake of it in a contemptible way, because of this unity (as if God were therefore to be contemned because BUT ONE) and that I loose my owne reputation of Learning, by writing and speaking of it in that way of commendation. Some others are apt to thinke and say, that this sort of commendation doth only arise out of some philosophicall notions about unity and diversity (which are also very usefull and necessary) following therein *Plato's* wayes of discoursing of things rather in high, and witty fancies, than in plaine and familiar way, tending to, and advancing the easines and utility of the matter under hand) but only that the truth must bee said and written, much profit arising from a true notion of things (whole Kingdomes being willing to engage in a worke according to their notions be they good or bad) wherefore I thought it reasonable to say something in behalfe of this holy primitive tongue, when so many hundred wits lye and sleep, out of a false conceit that it is impossible to overcome these Orientall tongues, because there is no end of studying them, and never (almost) any seene to get out with credit and honour. Many thousand wits otherwise imployed, that might easily be brought to any tongue, if they were well informed of the subject. Many thousand study not at all, that would be glad to have some good subject presented them. In respect of all these, & in love towards the tongue, I tender to all the English wits of whatsoever profession, honour, title, degree, and state, this sort of learning, only with this condition, that they truly love God whom they see not, feare and tremble at his power and greatnesse, yet withall faithfully embrace his mercy, kindnesse, and goodnesse, and rejoyce in the flourishing condition of their own Kingdome: for if they cannot doe this, I have

have done with them, and deſire not to engage farther with them. Upon this point, (*viz.* that all thoſe hitherto (though falſly) eſteemed divers tongues are but ONE) I did (partly) before build the uſefullneſſe, and ſhall hereafter alſo ſet downe the eaſineſſe of them, when I have fully demonſtrated that unity which I now ſpeake of.

Vnity then is a flower of eſſence, never of accidents, for they cannot have that prerogative to become one, whereas let eſſence be preſented with all the various accoutrements that the wit of man can invent, it cannot be changed, but will alwayes remain one and the ſame. Now therefore when we ſpeake of the unity of theſe tongues, (*viz.* that theſe ſix tongues (in my opinion) *are only one and not divers*) it muſt be underſtood of their eſſence, not accidents. Ignorant people may thinke, that languages have neither eſſence nor accidents, but the learned (and ſuch I ſpeake unto at this time (though in ſome meaſure to others alſo) know, that not only created matters, but alſo tongues, may be conſidered both in their eſſence and accidents. And as eſſence is one, ſo hath it eſſentiall proprieties, *viz. Vnity, Truth, and Goodneſſe*, beſides divers others: all which are ſo united with eſſence, or the eſſentiall being of things (metaphyſically) conſidered, that if they are one and the ſame, it followes neceſſarily, that whatſoever is good and true in one, continues ſtill to be the ſame, under whatſoever climate, name, ſhape, or plantation it be found.

Then if *Ebrew* be good, holy, and primitive, and *Caldaic*, *Syriac*, *Samaritic*, *Ethiopic*, and *Arabic* (call them by as many names as you pleaſe) be the ſame primitive tongue: then if you deny, whether with, or without reaſon, any one of them, the name of primitive, you may as well deny it to *Ebrew* it ſelfe, the

the denying of one being the denying of the other.

Now then I will lay downe the foundation of this unity. *Ebrew, Calde, Syriac, Samaritic, Arabic, and Ethiopic, is one tongue, becauſe it hath but one matter and forme, whereof it conſiſts, and whereby it differs from all other tongues whatſoever, none of them having the ſaid properties.*

The matter of theſe, *viz. Ebrew, Calde, &c.* is 22. ſundry letters, (reduceable unto 20.) uſed generally by theſe people in all ages from *David* the King and Prophets dayes untill us. Nay further, ſeeing that *David* uſed the very ſame words which *Moſes* (the holy penman of the five Bookes of the Law and ſtory of the patriarchs before the law,) both before and after the deluge (retayning the ſame nature that was obſerved by *Ezra* the Scribe) I thinke we have a good ground (from reaſon) to ſay that *Adam* himſelfe did uſe the ſame tongue.

But becauſe the antiquity of the *Ebrew* Alphabet (even from *Adams* dayes) is already ſufficiently demonſtrated againſt any cavills, I ſhall goe on to ſhew my unity. Tis true, that there is ſome diverſity in the *Arabic, Syriac,* and *Ethiopic* Alphabet, though not ariſing from the tongue it ſelfe, but only that the *Ethiopians,* and *Arabians* (without any reſpect had to each other) do alter their Alphabet by changing their order and name, upon the authority and good liking of private men or teachers among their country men, but the *Jewes* keepe their order as they found it in the Pſalmes of *David.* Now whereas *Arabic,* and *Ethiopic* ſeemes to have many more Letters then *Calde, Syriac, Samaritan,* and *Ebrew,* it comes to paſſe onely by the addition of a point to note ſome ſmall diverſity of their pronunciation in ſome places. Yet becauſe that in the *Ebrew, Calde,* and *Syriac* alſo there is ſome ſuch point to be added unto ſo many letters

letters, as by the *Arabians* (unto fewer by the *Ethiopians*) not withſtanding not juſt the ſame, thence it comes to paſſe if ye will reckon up 22. *Ebrew* letters, and ſix of them with a point now and then added, you will make 28 letters, juſt as many as the *Arabians* have. And if from theſe 28 *Arabic* letters you will take off thoſe ſix that are twice in the Alphabet, becauſe of one accidentall point more or leſſe, then you have 22 letters in *Arabic* alſo, no more nor leſſe. And that there is in *Ebrew* and *Calde* one letter more, than in *Syriac* and *Arabic*, even from thence it is eaſie to be obſerved, that that letter is but onely brought in by ſome accident, and was never at the firſt, nor eſteemed as a letter a part. The *Etiopic* Alphabet is in eſſence alſo the ſame with *Ebrew*; the names of the letters now and then changed doe not argue at all the changing of the tongue, *Alf, Bet, Geml, Dent, Hoi, Vaw, Zai, Haut, Tait, Jaman, Caf, Lavi, Mai, Nahas, Savt, Ayin, Af, Zadai, Qaf, Res, Saat, Taui.* Who ſees not theſe to be the very ſame letters deemed with *Alef, Bet, Gimel, Dalet, He, Vau, Zayin, Khet, Thet, Tod, Caf, Lamed, Mem, Nun, Shin, Ayin, Fe, Zadeh, Quf, Res, Sin, Tau*, only that beſides theſe the *Ethiopians* have another *Khet*, as the *Arabians* have *He* and *Kha*, which they call *Kharam*, and another *Tzadeh*, as the *Arabians* likewiſe, cal'd *Zappa*; another *Fe*, pronounced *P*, *Pait*, and *Pſ*, *Pſait*; as alſo a ſurperfluous *V*, after *Khet*, or *Kharm*, *K* or *Caf*, *Geml*, or *G*, *Qaf* or *q*, thus *gua, gue, gui, guo, guu, khua, khue, khui, khuo, khuu, kua, kue, kui, kuo, kuu, qua, que, qui, quo, quu*, juſt as in ſome Greeke, Latine, Italian, Spaniſh, French, and in ſome Engliſh words. Which additions are all but accidentall, not materiall. Nor is this part concerning the matter of the letters of the Alphabet enough to make it out, that theſe ſix are but one tongue, there muſt bee the ſame forme alſo

alſo. For not withſtanding the *Turkiſh*, *Perſian*, *Malaie*, *Mogul*, great and leſſe *Tatarian* and *Greeke* tongues hath the ſame Alphabet, yet becauſe theſe tongues have not the ſame forme, therefore they are not the ſame with *Ebrew*. THREE OF ANY LETTER OF THE ALFABET MAKES A ROOT, FROM WHENCE COMES A NOUN AND VERB. So that as three the ſame letters found in divers tences, perſons, number and gender in ſundry places of the Bible, yet for all that doe not make divers roots, but the ſelfeſame root remaines ſtill, ſo alſo the ſame letters, if under ſome other accoutrement or faſhion under other names, ſhorter or bigger than in *Ebrew*, joyned or ſeperately written, are not for all that new letters, nor able to make a diverſity of roots, but only that one and the ſelfe ſame root without alteration. The ſignification or taſte of that root doth ſpread it ſelfe as well as the root unto the verb and nounes, and yet as the root is but one, ſo alſo is the radicall ſignification but one, and no more. This ſignification having the nature of the ſoule of the body, which conſiſts of the matter and forme, cannot be but only one, becauſe the body being one, cannot have more ſoules to dwel within it, and one ſoule cannot dwel in two bodies; yea that one ſoule is able and active enough to doe and performe many thouſand actions by and in this body; ſo this ſignification is able to be active and extending it ſelfe into many matters and occaſions, and ſhewes its vertues ſtill the ſame, and tending to the ſame effects, only proportionable, according to the matter, and with a conſent. So that if there ſhould be found a thouſand Greek and Latine words, in one and the ſame *Ebrew* or *Calde*, *Syriac* or *Arabic* word, all theſe would, nor could ſhew a diverſity of ſignifications in the Orientall tongue, but an agreement among themſelves, and that a naturall

turall or radicall one of all these significations how many soever, tending unto one and the same thing. And that has been the greatest and hardest block whereon all the strongest and most learned men did and doe stumble, to wit, at the diversitie of the significations, which at the first sight were certainly many; and secondly, the same learned men lying in a dreame of divers Alphabets of *Ebrew* and the rest, (as they speake) of the Tongues, these two fancies did lead them to that judgment of divers tongues. Now as it is very true, that there is only one signification, because only one root, one soule, because only one body, not as a cause, but a signe of the number of soules; Yet the actions from one soule being divers, have caused the Phylosophers to make divers termes and titles of that soule; so is Rhetoric that Art, which shewes, by how many means a signification in the root, may be divided, differenced, and diversly applyed in divers members, and yet all this according to reason and nature, without any the least wrong at all. And learned men know, how that in *Ebrew* it selfe many men have spoken unto that sense, that every root of the *Ebrew* tongue hath only one radicall, essentiall, ideall, abstract and proper signification: only that that one and necessary work was never yet done by any one. For if that had been once done, then would it never have made such a great and hard task to undertake, that the same root in *Ebrew* and *Arabic* have one and the very same radical signification without changings, & those such only as may be and are certainly and frequently in *Ebrew* it selfe. From this fundamentall Vnity, and essentiall Identity either of the root or signification, descends a double Vnity, first in things belonging to the words, which are Nounes and Verbs, in their matter and forme, secondly, in things belonging to their signification.

cation. Because that the root is the same, therefore all *Ebrew* roots are *Arabic, Ethiopic, Caldaic, Syriac,* and *Samaritic*; and again, all the *Arabic* or *Ethiopic, Syriac, Samaritic,* and *Caldaic* roots are *Ebrew*; whether extant in this or that book, in the *Ebrew* Bible or not, where I find the same letters, (because letters make the root, and not the significations;) whence it is that all the Dictionaries are ordered according to the Alphabet of the Letters, not according to the significations, therefore am I certain, and fully satisfied, that I have the same root, be it with the signification as it will, that shall and will be hereafter better seen and considered. So then *Arabic* roots are *Syriac* and *Ethiopic* and *Ebrew* roots, and the *Arabic* tongue is the *Ebrew, Calde, Syriac, Samaritic*, and *Ethiopic* tongue, no diversity at all under heaven in the substance and essence, only all the difference is in accidents, and that smal too. And thereby it followes necessarily, that the Etymologie of all these sallsly esteemed divers tongues, is the same, to wit, all their derivations of Nounes and Verbs, Persons and Tenses, which are not in the *Ebrew* Bible, I may take them out of *Calde, Syriac,* and *Arabic,* or *Ethiopic,* and write it with the *Ebrew* letters, and it is *Ebrew,* or *Ebrew* with *Arabic* letters, and it is *Arabic*. And thus have done all the *Rabbines,* and this is done in the *Talmud,* and so it is done in all *Arabic* Authors whatsoever, so that a fulnesse of extant *Ebrew* Nounes and Verbs, and their divers forms, is not in the *Ebrew* Bible, but in *Calde, Syriac,* and *Arabic,* with *Ethiopic* joyned and brought all together. Also all the Analogie or precepts for the forming of Nouns and Verbs in all Tenses, Persons, Numbers, Genders, in all respects are the same essentially and generally. So that from thence the *Syntax* comes to be the same. *Summa,* from the Identitie of significations, flowes the Identitie of

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phraſes in the Eſſence of theſe tongues, the ſame Metaphoros, Metonimys, Synecdoches and Ironies, or Contrarieties: Nay the ſame Poeſie to.

Upon this Vnity, I confeſſe, is built that Eaſineſſe, which is the ſixth and laſt point propounded, whereby I dare ſay, that the Orientall tongues, to wit, only *Ebrew*, *Calde*, *Syriac*, *Samaritic*, *Arabic*, and *Ethiopic*, or to ſpeake more properly, that one and Holy Primitive Tongue is made more plaine and eaſie than hitherto it hath been. Notwithſtanding that *Schindler*, that worthy *Schindler*, my Countryman, whom all men preferre in point of judgment, before all the learned men in *Europe*, that ever medled with the Orientall tongue, did much on that behalfe, and ſo much, as never any man before him, nor yet any other after him till this day, in finding out many hundreds of roots, to be the ſame in *Ebrew*, *Calde*, *Syriac*, *Arabic*, or in the *Rabbines*. All which is excellently performed by him, yet he cheefely failes in foure ſorts of letters. *Firſt*, in the quieſcent letters, which he (with all the reſt of the Gramarians and Dictionary writers) ſeldome or never takes to bee but one in the root, though they are three or foure in the Alphabet: Yet doth he no leſſe than all the reſt, ſhew his reader many hundred times the way of one of them unto the other. *Secondly*, the greateſt and fouleſt fault he commits, is in confounding ש, ש, ס, whereby he confounds the root. *Thirdly*, he brings not all the *Arabic*, *Calde*, and *Syriac* ſuperfluous or wrong letters, to the right in the root, *viz.* when *t* in *Calde* and *Syriac* ſtands in place of *ſ*, which the *Arabians* (more curious and circumſpect in their writings) have conſtantly marked with a point, and doe call it *tſe*: which in the root muſt not be brought to *t*, but to *ſ*, from whence it deſcends; and ſo alſo in *th*, deſcending from *tz*, the ſame care of pointing not being obſer-

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ved in the *Calde* and *Syriac* writing, that is in *Arabic*, which not considered, is falsly brought to *th*, when it belongs to *tz*: whereby also many false roots are made, and no small confusion caused. *Fourthly*, he brings many servil letters to be radical, whereas the first, second, or third radical being cast away, is compensed by that servil, which then being mistaken for a radical, doth extreamly confound the roots and their significations. Notwithstanding (waving all this,) because he had that opinion of a cōmunity of tongues and dialects, and a neerneſſe of some sweet agreement, he called his Dictionary *Pentaglotton*, of five tongues, to wit, *Ebrew*, *Calde*, *Syriac*, *Arabic*, and *Rabbin* or *Talmudic* tongue, as five divers dialects, and not as one naturall, corporall, materiall, undistinct, inseparable body of one, to wit, essentially one tongue, therefore even with that title he spoiles the businesse, and leaves in mens braines that opinion, which was before him, *viz.* that these tongues were of a neare kindred, and this he demonstrated more clearly than any man in the world, but left as much businesse to be done, and a better ground to be laid, than he himselfe did find before him.

Now it is one worke to have found sixe tongues to be the same in essence, only disagreeing in some accidents; and another thing, to say they are divers tongues, though they come now and then something neare one to another; as it were easie for me here to quote above two hundred testimonies of learned men, that did, and doe as yet speake so. Whereas the contrary is most cleare, they making an analogall thing to be anomalicall, and an anomalicall, to bee analogall; in calling the black white, and whit black, sweet sower and sower sweet, day night, and night day, light darkenesse, and darkenesse light. Whereas *Greek* was never hitherto said to be distinct from the *Jonien*, *Attic*,

Attic, *Doric* and *Æolic* tongues, and therefore States or Vniverſities did never ſettle divers profeſſours for them as we do for *Ebrew* *Syriac* and *Arabic*, &c. So neither muſt it be thought, that theſe are divers tongues, but only one. Profeſſours of them, I wiſh in every Vniverſity rather to be TEN, than ONE, becauſe of the fulnes of work, that diligent hands will finde therein.

Now then only one Grammar, for all theſe tongues, one Orthography in eſſentiall things, to wit, the eſſentiall figure of the characters of Ebrue, (Calde) Samaritic, Syriack and Arabic, and the greateſt part of the Ethiopic, is the ſame. One Analogy or precepts and ground rules for the ſyntax, one etymology or Dictionary; one ſyntax through all, and one proſodia on pœſie. All whatſoever is done in behalfe of Ebrue, is done at the ſame inſtant in all the reſt. So much as yee know in Ebrew and have learnt, and do learn there, keep it well, becauſe, (if it be true and eſſentiall of the tongue,) you have not need to learne it againe in *Arabic* and *Syriac*. So that whatſoever yee obſerve in one, the ſame, if true and eſſentiall, you will meete withall in the other. The *Arabic* tongue will do as much (nay more) good to the underſtanding of the Ebrue Bible, then all the *Rabbines* or the *Talmud* it ſelfe, they being all ſprung up but of late yeares? And comming farre ſhort of the affinity that is betwixt the *Ebrew* Bible and the *Arabic* tongue. In many things Chriſtians go far beyond them all, as in matter of *Logic*, *Rhetoric*, *Metaphyſick*, *Divinity*, *Grammar*, *Arithmetic*, *Geometry*, *Aſtronomy*, *Geography*, *Ethics*, *Politicks* and *Phiſick*; in matter of ſtories and deſcriptions of Cities, Countries, and any other thing whatſoever. Whereby I do freely profeſſe, that we have but ſmall hope to learne great matters from them, yet becauſe they are our eldeſt brethren, wee

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muſt learn to lead them out of their rotten wayes, unto our Soveraine and Redeemer *Jeſus Chriſt*. And whereas they are a ſtubborne people, ſtifnecked, and not eaſily yeelding unto things differing from their parents and anceſtors Creed, therefore is it very needfull to ſtudy thoroughly all their books, and to marke out all the beſt paſſages, whereby the blindneſſe of the living *Iewes* may be taken away by the Medicines found in Records of their own anceſtors; It is otherwiſe with *Arabic* and *Ethiopic*, (the language of the *Inhabitans* of *Africa* and *Aſia*) with which people were we once well acquainted, it would do us more profit and pleaſure to be taught by them their old ſecrets, then we them, by teaching our Arts and Sciences.

For Chriſt is known among the *Abaſſins* or *Ethiopians*, they being for the moſt part Chriſtians; And *Arabians* notwithſtanding they are for the moſt part *Saracens* or *Turks*, (believing by the way of *Mahomed* one God, one in eſſence and perſon,) yet have they many hundreds of Chriſtian-churches or pariſhes among them. And they would ſtand admiring, when they ſhould ſee that another people, which they never heard of (a fine white, gracious, beautifull people) know their tongue, can read their writings, and is willing to impart them thouſands of *Arabic* books, which they never ſaw, or heard of before, and them printed in a far remote Kingdome, onely out of love towards them, to ſhew them a fuller light, to impart them their libraries gotten unawares from them, whilſt they did ſleepe. All this would bring them unto the love of our Saviour.

Beſides, the method in the Grammar, is brought to a farre more eaſie and near way even by this, that accidentalls are ſeparated from the eſſentiall parts, which hetherto have bin confuſedly treated of in

divers parts of ſpeech, by the leaſt *three*, by others *eight* or *nine*, by me onely under a Noun and Verb, as in nature is onely day and night, white and black, light and darkneſſe. And whereas the greateſt difficulties for the *Ebrew* bible has been in the finding of the root of any word by an unskilfull beginner of the Grammer (ſo that they did learn two, foure, eight or ten years this tongue, out of divers Authors, by divers Grammarians, ſtill in another new method, becauſe of thouſands of *Anomalies*, and rules, diverſly either framed, delivered or ſcattered, few of them being the ſame in all Authors, many ſpeciall rules or obſervations being ſet down as generall, and generals ſlighted as common and ſpeciall ons, without triall whither there were any uſe of it or not, never enquiring whither needfull in Syntax, never almoſt with reaſon, onely upon beliefe, ſo ſayes this and that man, yet they never became true Maſters:) which ſo far forth as a mans ſtudy can and Gods mercy will afford ſhall be taken away in an *Ebrew* Engliſh Dixionary, which is to follow.

If the eaſineſſe of things in the tongue be naturally (and in it ſelfe) greater than hitherto thought, and if by men who would willingly ſee the glory of the Goſpell of Chriſt duly and truly ſet forth, and have therefore indeavoured (by all their meanes and power, waving their owne occaſions, and divers callings to an other worke, wherewith the world would have been better pleaſed) to advance that learning, which hath as it were in its boſome the hidden ſecrets and counſell of God more unfainedly cloſed up, why ſhould than all this be ſpoiled with the wayes of teaching, or learning them? Teaching requires a love unto the worke as well as to the perſon? The worke is from God, who would never have ſet us on a hard taske for our ſalvation, or at leaſt, not harder than wee

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are able to beare with all. God ſpeakes in an eaſy and plaine way, in ſuch ſort of ſpeeches, as the moſt inward friends to uſe one to another. God is truly popular in his deliverance, and his word is plainly to be underſtood. It is the fault of the interpreters, that there are now ſo many commentators extant on the bible. If they did ſet downe thoſe eaſy and p'aine words in their tranſlations, that they finde to furniſh their commentaries with all, there would be no need of ſuch ſort of commenting.

But they give the words in the tranſlations not according as their owne naturall and reaſonable judgement or underſtanding doth clearly dictate, but according to the Dictionaries; which having but few ſignifications, the Authors thereof not being able, or willing, at leaſt conceiving it needleſſe to give many, nay if many be given, the life of the worke being in the choyce of the beſt and moſt qualified ſignification, but that not being done it comes to paſſe that the Text is made obſcure, and people led with an opinion of the difficulty of this tongue. The ground of this fear hath been and is yet, and for ought I know, will be ſtill ſo, as long as there are not able men ſet on the work, (things being as yet but taken upon truſt.) I may ſay it without heſitation, that the *Greek* tranſlation (which was drawne from the *Ebrew*, and from thence the Latin, from whence almoſt all the *Eureopean* tranſlations) hath ſpoyled all our interpreters whatſoever. They ſaw many things to be different and thoſe made them begin to doubt, their owne hearts began to ſhew them ſome occaſions to finde out the truth of many places, but the tranſlations extant before hand did dazle and corrupt their judgements, ſo that when they ſhould ſee with both eyes to the *Ebrew* Bible, they (for the moſt part) upon ſome for-

mer tranſlations eſpecially upon that wch had then the name of the beſt, did doote. If they had never looked on the *Greec* nor *Latin*, but had ſtudied earneſtly one or two years the *Ebrew*, and than fallen on the interpretation of the bible, it had bin better.

Now that being neglected, darkneſſe comes into the tranſlations; which being ſpied and obſerved thouſands of doubts ariſe, making every one deſire to have them mended, but few are found to bee able (and that's no wonder) ſeeing the Univerſities teach this kinde of learning as if it weare rather for ornament than uſe, for pleaſure than neceſſity, for plea, than fighting; becauſe Kings, Parliaments, Magiſtrates, and Miniſters, do not ſtand cloſe to the true reformation of the church, and removall of all Helliſh ſeed ſowne unawares by the Devill, not onely by night (when the watchmen ſleepe) but even at noone day; taking the opportunity of the watchmens careleſſeneſſe: he being very diligent to take all opportunities to ſow the ſeeds of darkneſſe into the hearts and opinions of men, concerning this holy tongue, not being able to ſet any ſpots upon the tongue it ſelfe. Now when the World hath laine in a drowſineſſe for many years; when God comes in and knocks at the doore of the church (here in *England* or elſe where, whither by perſecutions, falſe doctrines, or by cratfy gainſayers: all alas! two ſtrong oppoſers to our weake and feeble fancies) then on a ſuddaine they ariſe and will do great wonders, then men muſt be appointed, (without conſidering whither they have knowledge ſufficient (of themſelves) in this tongue, or whither they muſt be faine to take upon truſt what they do,) to make new tranſlations; which muſt then be called the Kings bible, and all Sermons grounded thereupon. And when *Beza*, that worthy *Beza* ſaith in his preface,

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on *Mercerus* upon Geneſis. *Quam in ipſa contextus verborum & phraſium explicatione, neceſſario & quidem inprimis ſit laborandum res ipſa demonſtrat. Pendet enim certè à verâ & convenienti ipſius contextus explicatione tota Theologiæ δογμαλικῆς inde eruendæ ratio, & quæ inde, adhibitis locis, quos vocant, communibus, diſputationes, exhortationes, conſolationes uſurpantur: quod quicunque vel in ſemet ipſis, vel in aliis erudiendis facere negligunt, magnam certè reprehenſionem merentur. Veriſſimum enim eſt hic quoque proverbium illud; Nucem frangat oportet, qui nucleum eſſe vult.*

That is: how neceſſary it is to labour for the full and right explication of the whole context of the words and phraſes, the worke it ſelfe will demonſtrate. For from the right, and convenient explication of the context doth depend all the meanes to draw forth any dogmaticall point of Divinity and all ſorts of diſputations, exhortations, and conſolations, commonly uſed by the helpe of thoſe which we ordinarily call common places. Which if any man wave in teaching either himſelfe or others, truly ſuch an one makes himſelfe juſtly liable to a great reproofe: for no leſſe true is heere that common proverb; yee muſt krack the nut before yee can get the kernell. Hitherto *Beza*.

But O good *Beza!* who believes thy preaching and admonitions? I confeſſe, ſometimes upon a ſuddaine fit a humerous minde will looke into the *Ebrew* bibles to ſee what word is there to brag with in the pulpit; but no body talkes of a generall reformation in the Church, Vniverſities, and Schooles. *Quærenda pecunia primum; Deus poſt nummos: First mony, and then God.*

There is neither love to teach, nor love to learne: 'tis a wonder to ſee what a drowſineſſe is in our very Schollers. All things of God go on with a flow and

heavy pace, as if hee were not worthy of the best entertainments of our thoughts; but I am sure God will once meet with them.

Therefore *curteous Reader* I beseech thee heartily, and (with my most humble, deep and affectionate desire) tender unto thee, that thou wouldst be pleased to be truly sensible of that high and unspeakable contempt of Gods word, even by those that live by it; give good counsell, help, admonish, instruct, act, stir, nay in some measure, if thou hast power in thy hand (as now 4 or 500 able men have) be vigorous, set Schollers truly on worke, and let them not be squandring away their time, whither in, or out of the Vniversity, in Scholes, or out of them, in a Ministry or out of a Ministry, in a publique calling, or not yet called; If they will have any incouragements from the publique, from the Altar, from pious and charitable gifts, houses, dwellings, or revenues; I pray let them throughly work for it.

Now when the water of a generall deluge hath spoyled all Piety in actions, wee are all become so full of worldly care that the first word wee speake in the Church is, *what newes?* as soone as the Sermon is ended, they aske, *what heare you?* And thus gets the Devill away that pretious seede, which should grow up in our hearts and beare fruit in patience and long suffering. I wish that Ministers would give their mindes lesse to the reading of the dayly newes, and more to Gods Word, Worke, Tongue, Church and chosen, and bestowe that money (which they usually spend upon such trifles) upon the poore, and leave all the care of state affaires unto the Parliament, themselves fighting onely with prayers, and almes deedes, (wherewith they might finde worke enough) and teach others to do good by their examples, and good works;

O!

O! what a fine sunshine would arise and break forth in the midst of these clouds. I beseech the Ministers as they will answer it at the last day, that they will not any more ordaine such men, as know not Gods Tongue. And if that most reverend order of men cannot finde it within their hearts to do this so necessary a thing, then beseech I the Magistrate, (hee that weares not the sword in vaine) to use his authority, and to provide that there may not be any men ordained, let him have never so many callings (poor people know not many times what they would have, what is good for them, whither, what is recommended to them, bee good or bad) except hee bee able to make good his profession (out of the *Ebrew* and *Greec* tongue in the old and new Testament) against a Jew. And truly to that purpose I could wish our Magistrats would let them come amongst us, to be taught by us more closly at home, and to rouse and awaken our drousie and sleepy spirits, which because they have nothing to do, apply themselves, rather to do hurt than good. God knowes I pray them, I pray for them, I am willing to teach, willing to offer all my strength, but alas within one year, weeke after weeke, labour after labour, of 300 or 400 Scholars, learned men, and Preachers, now, and then in the city, I dare not say how few I find to be zealous of gods glory, & how many unashamed of their filthy & stinking nakednes before many men that can discern it wel enough. But because the Magistrate looketh not narrowly into mens actions, whither good or bad just or unjust, whither the laborious be rewarded and idly punished, worthy or unworthy ordained; it comes to passe that all things are at so ill a passe.

The easinesse of teaching and propagating the Gospell of God by this tongue consists in those severall

things which I will heer set down not as a Logician, but a willing afforder of what I conceave fit for professors.

First, let him pray to God, to shew him the neareſt way, and God, as he is able, so is hee willing to do it. And I am sure, that such a man, who doth pray to God incessantly within the chamber of his heart, to direct him in his wayes for easinesse, God will finde him such a way, as no other man thought on before.

Secondly, let him but love his worke, have his delight in it, view it most diligently, even into the innermost part of it, and hee will display a greater easinesse, than he is aware of.

Thirdly, let him love his disciples heartily and tenderly, and then I am either utterly mistaken, or else he will give unto them all possible explications of the things under hand, and will discusse all the doubts they are able to propound.

Fourthly, let him thirst after more knowledge, after more good and sound reason, being certaine of that, because God is the knowledge it selfe, therefore how much knowledge hee gets, the greater apprehension of Gods wonders and mighty infinity, and infinite wisdome; by whose workes he will finde out wayes to teach his Schollers more easily.

Fifthly, let him labour willingly, not being forced, not subdued and oppressed by some superiours, as being certaine, every time when hee doth worke, hee makes himselfe fitter to teach, and the worke easier for him, and the Schollar more disposed towards the work, and himselfe, which is the easinesse.

Sixthly, let him never expect, till he be called, but begin to teach in private first, then afterwards in publique before hee be called, striving every day to shew himselfe as willing minded to do the worke, as if the whole Kingdome had called him, and having his

his heart still in a willingnesse to worke, if the State would desire his service, as deserving it, not getting it for money.

Seventhly, let him go still further, than hee was desired. If to read but once, let him do it twice. For as all other great and mighty workes must not be done with a tedious toylesomnesse, but with an instancy and pursuance of the matter, and that the more violent, the lesse it suffers any delay, so truly he must have his desires to do good increasing by trust, that thereby he may act more good, because more free.

Eighthly, let him thinke and be perswaded, that God will have him do good not onely unto a few Auditours, but even unto the whole Kingdome of *England*. He may truly believe, and I am sure he has the warrant of Gods Word and his owne conscience for it; that he doth not amisse in teaching *Ebrew* and this holy tongue even to the most common sort of people. His Kingdome doth not consist in meat and drinke, not in that or this great and wise, or low and despicable man, but in the power of the will of God revealed in his word (in his own tongue) towards all and every soule.

Ninthly, let him love the Ministers of the word of God and all pious and Christian soules with a tender and hearty love, and honour them with all his strength, minde, affection, expressions, actions. But with a fatherly love, knowing that hee has so many ghostly sons to be instructed, who shall further instruct others; and the easinesse of the worke will be seene more fully and clear.

Tenthly, let him have an undaunted spirit against all opposers in that way of learning, being sure of that, except there bee no God at all, and all this called Gods Word, to be a meare tale, and his tongue to be unexpressable in *English*, (all which may be the

thoughts and ſpeeches of wicked Atheiſts; *I* hee will truly aſſiſt him, adde to him ſtrength to ſtrength, joy in the ſpirit, eaſines to eaſines, advance to profit, benifit, and much good in the Church and Commonwealth, and will make him a bleſſing and not a curſe, to his time and following ages.

Eleventhly, let him not onely be willing to teach privately and publickly, but alſo to give in print his thoughts and learning, that wherſoever hee cannot reach with his voice, he may reach with his Pen. God bleſſes thoſe that uſe their tongue and pen for the profit of Church and Common-wealth, and not for the diſgrace and diſhonour, or tending to the deſtruction thereof. It is very needfull to have a mind to write as willingly, faſt, and carefully, as to teach heartily. For otherwiſe he cannot ſtirre up ſo many drowſie ſpirits, if hee will not awake them by the trumpets of his holy alarm.

Twelfthly, let him read good Authors, which have laboured before him, with all tenderneſſe, to obſerve how farre they have brought the worke, unto what eaſineſſe, if there can be added, yea or no, without any detraction of their labours, with a thankfull heart: and if hee knowes of any ſuch, who are truly profitable, and have bin ſo to him, let him give notice of it, that many mens paines may eaſe the work.

Thirteenthly, and yet if the very ground worke be rotten, or if it may be ſuſpected to be ſo, becauſe that almoſt in all parts of learnings the cauſe and reaſon of unſound proceedings in ſtudies, lies at the roote, ground and foundation of the worke, let him make clear before all things that place to himſelfe & others, and than he may build upon it with an eaſines.

Fourteenthly, let him have ſtill in mind his reaſon, that nothing muſt be done, ſpoken or taught without it; and ſtill direct his heart, to finde out the reaſon

reason of the things, he teaches or is taught, to desire and search, if by Authors reason is given for that or this thing. Being certaine, that nothing makes things easier, than that golden beam of that gracious Sun within our selves REASON. And therefore must hee be skilled in these Arts, that teach to use it well, and desire it may be inlightned and not obstructed, and to worke by reason unto his Scholers.

Fifteenthly, let him still shew to every one of his disciples and cause them to consider, whither it be possible and reasonable or no, that such a little book as the *Ebrew* Bible should be difficult to be learned, nay, not to be learned in a short time: especially, when out of our translations wee have already given unto us the contents of every Booke, Chapter, and Verse: whereby it is impossible, (if we will but read the *Ebrew* constantly and diligently,) considering rationally, how we in such and such a matter use to expresse our minds; either I am utterly deceived, or in the most part of the Bibell our own wit will lead us so, that all people shall agree in it, and shall not, nor may deem it fancies. In the rest wee must go to this holy tongue.

Sixteenthly, let him never be led out of the whole store of Gods provision, that is, out of this whole tongue *Ebrew*, *Calde*, *Samaritic*, *Syriac*, *Arabic* and *Etiopic*, as if he might do well enough in learning only *Ebrew*, or at the highest *Ebrew* and *Calde*; being certaine, that that notion is no more reasonable, than as if a man would be able to expound the first Chapter of *Moses* in *Ebrew*, if hee never had any *Ebrew* more than occurres in that Chapter. For as hee has great need of all the *Ebrew*, that is in the whole bible, nay more to, than there is in the *Ebrew* Bible, how much more then will there be a necessity of all and the

the whole tongue to underſtand ſo many thouſand paſſages, which are yet to be cleared up.

Seventeenthly, let him not onely wiſh, but labour to get TEN or TWENTY more labourers with him, and if it be poſſible, more rare and choyce men; then himſelfe. Let him be the ableſt, moſt diligent, rare, painfull, pious, humble, meeke, courteous, free and loving ſpirit; yet wiſh and pray heartily to God and the Magiſtrate, to ſet downe with him many labourers more, and if he can heare, eſpy, and procure ſuch as are farre tranſcending him, let him rejoyce in that, as a ſpeciall bleſſing of *God* Almighty.

Eighteenthly, let him never forget the poore Brethren in other Countries under the perſecutions of forraigne States, within or without the Church. If any meanes may be procured, whereby we ſhall not mock God Almighty any more unto his face, praying for them, and yet ſtirring not a hand or foot to helpe them, but will worke and become working in good earneſt for thoſe Chriſtians in *Aſia* and *Africa*; let him move or beſeech the Magiſtrate, or at leaſt under hand worke out by friends or whoſoever by the States, that they may not be any more unſenſible of the unmeaſurable want of their brethren. The *Germans*, *Frenchmen*, *Spaniards*, *Italians*, *Low Duchmen*, nay all ſorts almoſt of the *Europians* have helpt *England* by affording us the *Ebrew* Bibell and other books in great abundance. Let us ſee now if we can at length be thankfull towards them, returning good for good: or in doing good with printing thouſands of *Ebrew*, *Calde*, *Syriac*, *Arabic*, and *Etiopic*, Bibels; thereby to give as plentifully Gods Word to *Aſia* and *Africa*, as by the mercy of God we have it in *England*.

Nineteenthly, nay let him truly deſire the converſion of the *Muhammedans*, who are as neere Chriſtians, as many others are which beare the name of Chriſt, *viz.*

The

Photinians, *Arrians*, halfe *Arrians*, *Socinians*, *Weigelians*, *&c.* which I set down under their severall names, although their sects are rather one than more, when they will not suffer Christ, (who came into the flesh of *Adam*, and did take upon him the seed of *Adam* and not of *Angels*,) to be God and the Sonne of God, wherein the *Turkes* come neareſt unto them. Some good way should be laid downe by all meanes for them also, who would bring in a great store of Churches and of a most flourishing beauty, if once brought to the true acquaintance with the Gospel of Christ. The fault lies not in them so much as in us; wee can helpe, but are lasy and desire it not.

Twentieth, The conversion of the *Iewes*, for whom I hear every weeke so earnestly prayed, and yet see nothing lesse endevoured, must bee one point of any christian teacher of Gods Word; What? all to neglect the conversion of those people, which in Gods eye are still beloved, because under the rod. I pray, let us not trample upon them, but have mercy on them. Fy for shame, A christian, and a despiser of Gods counsell. Are mens wayes so much towards goodnesse, that they will and can forgive their enemies, and should God not deale so with his creatures? Hee whose wayes are higher than our wayes, and whose thoughts heigher than our thoughts. Even that is a signe to me of Gods grace towards a *Iew*, because God stirres up so many christian Ministers to pray for them. I heere it most constantly in *Pauls London*. Or are they all deceived men. Are they all praying for a thing, which God has never desired or decreed? I never heare any of them to pray for the Divell that he may be saved, and there is no body hath any thing to plead for him, nay not so much as ignorance, hee knowes well enough Jesus, to be the Christ and Son

of

of God they knew him, and therefore did they themſelves acknowledge him. I beſeech you heartily, when you pray for the Jewes converſion, doe you it only out of faſhion, or with your very earneſt deſire? If out of faſhion? O ye wicked Hypocrite! If out of an hearty deſire, why then ſo ſlow? And if we never had any promiſe of their converſion in the New Teſtament (whereof yet we have abundantly) ſhould they not be as good unto us as the Heathens? Had not the Jewes a promiſe of our (which were Heathens) converſion? They had, and God has done it; (bleſſed be his name for ever;) and no doubt will doe it with the Jewes alſo.

There is another ſort of eaſineſſe of this Orientall tongue, (for thoſe I ſpake of even now, I confeſſe are vertues belonging to a profeſſour, and ſuch as will facilitate any profeſſion whatſoever, not only of tongues, leſſe only Orientall) taken out of the very bowels of it, *viz.*

Firſt, becauſe it is the eldeſt or primitive, and conſequently the moſt ſimple tongue, as God the firſt founder and giver of it, is the ſimplenes or ſingleneſſe it ſelfe; and as *Adam* (the firſt ſpeaker of it) in his ſtate of innocence (when it was given him) was the moſt true and ſimple Grammarian, Rhetorician, Logician, and Metapyſician that lived in the world and church, from whence it begun and continues till our dayes: whether its glory did ever increaſe or decreaſe, I know not; ſure I am, that then it was in its higheſt ſphere. Yet as all other tongues doe not increaſe and decreaſe, ſaving only in the fancies of men; So neither could it be brought to a confuſion at the confuſion of Babel, (which Authors improperly expreſſe, *viz. It did eſcape without ruine*) nor at the captivity of Babel, which was of a farre leſſe miraculous power of God from heaven, having

no

no need of repairing after either of both, nor falling far short from former perfection: as out of naturall grounds, (which hereafter will be laid down) may appeare. This singleneſſe is seen in many things. First, in a constant Trinunity (representing the nature of its author) in having for a union to a root, a trinity of letters: for a unity of a conjugation, a trinity of tenses: for a unity to a tense (of things past or to come) a trinity of persons: for a unity of one letter in the root, a trinity of אוי *auy*, for a unity of one tongue, the trinity of the same אוי, and in many things elſe, where this same trinunity could be shewed. 2*ly*, that it is only divided into two branches naturall unto any essence, as (*Metaphysic* teacheth) a *finite*, which is present, future, and preter, and has a time, nor can be said to be without time, and in Grammar is cald a Verb: An *infinite*, which is neither *present*, *future* nor *preter*, and has no time, nor can be said to be within time, and in Grammar is cald a *Noun*. Thirdly, that it takes single letters from a matter of 20 the most frequent and necessary words of it, and puts them in stead of that whole word, before or after another word, to make fewer words; wherin some other, nay almoſt all tongues of *Europe* do imitate it in their common speaking and writing. Fourthly, that it useth the moſt simple and single, easie, naturall, common, and vulgar expressions that are obvious in any common tongue.

II. It becomes easie becauſe of its *rationality* in all things, whereof we had already many passages before: but here is observable that infinite wisedome and depth of reason in every signification of the root communicated to a great variety of Nounes and Verbs, and yet all these (as by the outward shape of the Analogy) turning about their one and only center the root, those three radicall letter, so that the

the ſignification of them all winde themſelves rationally out, reflecting unto that radicall ſignification as a ſwarm of bees goe out and returne to their ſtock.

And thirdly, becauſe in nature there is nothing in vaine, it becomes eaſie by its *Univerſality* or *Generality* of matters, that whereas there are 8000 roots, and as many ſignifications, which doe orderly follow according to the Alphabet, depending upon one another without interruption, it being impoſſible that any ſhould be entered or taken out without the diſſolution of the naturall chaine; ſo alſo doe thoſe things hang together which they ſignifie; ſo that in the ſignification of thoſe 8000. roots is contained, *nature* and *idea*, or, *compoſitions* and *abſtractions*, *phyſic* and *metaphyſic*, and doe orderly depend one upon another, and their naturall dependence to be not onely demonſtrable, but already demonſtrated by this holy primitive tongue, if learned men will hereafter open their eyes, and uſe their reaſon. Whereby we ſhall be able to find out many things, the cauſes whereof we ſearch and cannot find, (notwithſtanding they are extant in the radicall ſignification of the root from whence they are derived) ſo that I perſwade my ſelfe, the only way of a naturall ſearch of hidden things about their cauſes, dependences, connexions, ſeparations, proportions, degrees, inlightnings, obſcurenes, &c. *a priori*, not *a poſteriori*, (which way is very uncertain and toylſom, and yet hitherto only followed by all the Univerſities, and ſo by many millions of witty men, as I conceive, out of a righteous judgment of God Almighty, pronounced againſt them for the contempt of his word and tongue) is only extant in this holy tongue, and not elſewhere, let men ſeek it where they will: whereas if they had returned to Gods gift and way, they would have found it

not

not all, yet the greatest part.

Fourthly, Easie because of its *Abstractions* sutable to mens spirits. As all these 8000. roots orderly bud out of 20. severall letters of the Alphabet, so that the Alphabet is the *primum mobile*, or the first moving cause of all those 8000. roots, and of their, it may be, 80000. nounes and verbes; (and by them are expressed all things in heaven and earth expressable and revealed to us;) So that now as all the words and nouns are reduceable unto 20. fundamentall columnes; so also all things are reduceable not only to those 8000. radicall and ideal significations, but those also unto 20. columnes of the highest abstractions (the Metaphysicians speak also of an abstraction *major* and *minor*, bigger or lesse in some measure analogall hereunto) of things. And whereas many of these things, nay almost all are not understood hitherto, I know not where the fault lyes, (unlesse it be in three letters, *viz.* SIN.) Forasmuch as my reading can afford me, I am sure, and can make it good against all opposers (which I suppose will be only younglings in learning, and not wise or learned men:) that this selfe same worke has been still desired among Christians and Jewes; the Philosophers have used their reason, but not inlightned by Gods word and tongue, nay they scorn tongues (I wish they would cut out their owne, and then try what they are able to say for themselves) pretending they study *realities*. The *Philologers*, or those that found in the tongues an admirable light, use and necessity, doe scorne the Philosophers, as knowing, they cannot but prove ill husbands of their time, reason and labour, having found by experience this principle to be in the tongues, *viz. Verba esse signa rerum, the words to be the characters of things*. Where both should labour together, and Philosophers be

Philologers

Philologers, and both be one. And if this were done, all ſtudies would go better, and how higher ariſing, the more deſiring of HEAVEN.

Fifthly, it becomes eaſie by its *Vivacity* or livelyneſſe even at this very day. Nothing is ſo burthenſome as lead, gold, &c. becauſe they have no aire, ſpirit, life nor lightſomeneſſe in them (though the wit of man makes them fly high enough:) for where there is life, there is a lifted motion, and *leaven* is ſo cald, becauſe lifting it ſelfe up by that ſpirit of life within it. Then, where any thing proves to have a vivacity, life, or livingnes, there is a certaine argument of an eaſie handling of it. *This tongue is not dead, but it lives:* Laugh not at me alſo, as they in the Goſpell at Chriſt. All the beſt Authors doe earneſtly contend to have Ebrew eſcape a confuſion at Babel, but ſuffers it to be led captive in the Babylonian captivity. In the greateſt and moſt wonderfull confuſion they keepe it in their braine, but in that ſmaller, their faith decayes to hold it? What reaſon or courage is there in that their action or aſſertion? Nothing. I aſſure you if it did live after the confuſion of Babel, (there it muſt either be loſt with all the reſt, or ſpring out with them, or not at all) I warrant you it did live til the time of *Plautus*, about 1800. years ago. If the Punic tongue of *Pœnulus* in *Plautus* be the ſame with *Ebrew* or the *Cnaan* tongue, as they themſelves confeſſe, and the naturall pedegree doth allow, they being children of the *Phœnicians*, then their tongue is yet living in *Barbary*, when neither *Greek* nor *Latine* could overcome the naturall tongue of the Land; nor *Arabic*, as *Leo Africanus* (in his *deſcription of Africa*, 11. Chapter *of the tongue of Africa*) will have it; he thinking the *Africans* to have a different tongue from the *Arabic*, wherein.

wherein he is deceived. Further, from *Plautus* it was there till *Augustine*, and the same with *Arabic*, as *Gesner*, *Roccha*, *Postel*, *Masius*, *Bibliander*, *Schindler*, *Galeottus* and many others doe rightly esteem, having the *Phœnicians* (their ancestors) the same tongue with *Arabic*.

What an easines th at gives to any man to learne a tongue, when he can live in that very Country, whose tongue he desires to learn, is abundantly known. There is nothing more easie and working than that, because that learning is full of life; within a yeare a man may come to a great perfection. Dead tongues get us many rods at Grammar Schoole, because we will revive them. And living tongues can give us no gain, because we doe contemne them. We smart at schoole for our parents and masters foolery, not for our ancestors rebellion at Babel. We are chastised by fooliſh Masters, because we have fooliſh Fathers. These will have it, and those are willing to doe it. The parents loose money, the masters gaine it, but we must cry: and why? because a dead tongue will not become living with us. Doe but offer living tongues unto children, and see how fast they will learne. There the boyes might whip the old men, because they learne not quick. It is a wonderfull dimnesse, not only in speciall actions of men, but of Generall ones. Let *England* set up Masters out of *Arabien*, *Ethiopien*, *Persien*, *Turkey*, *Armenian*, *Malayen*, and *Chiney* Countryes, with a whole Colledge for every Nation apart, there to have its naturall tongue spoken and taught in a Grammaticall way (all these tongues having but one Generall Grammar, with observations of every one of them in particular) and boyes will easier learn them than Latine. Nay a man travailing in his young yeares, being well Grammatically instructed in his own mo-

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ther tongue, will more easily, and in a shorter time learne all these mentioned tongues, and with farre greater delight, than the Latine at Schoole.

Sixthly, another easinesse arises from the near place towards us. For in *Spaine* this holy primitive tongue has been neare 800. yeares, as there is good reason it should, having beene alwayes in the possession of the *Moores*, (and long before them of the *Carthaginians*,) untill their late expulsion from thence, and yet in the steepy mountaines of *Granata*, named *Al Fukhar Râs*, the Progeny of the *Mores* doe still retaine the *Arabic* tongue, for the *Spaniards* themselves call it *Araviga*. There are divers Authors, that shew the passages of Cities, Provinces, Rivers, and Castles in *Spaine*, to be named, invested, occupied, built and repaired by the *Phœnicians*, and their children the *Carthaginians*. *Abydenus* quoted by *Eusebius*, *Ælianus* by *Eustathius*, *M. Agrippa* by *Plinius*, *Appianus*, *Arrianus*, *Artemidorus* by *Stephanus*. ϖ. ϖ. *Avienus*, *Eusebius*, *Eulogius*, *Eustathius*, *Homerus* (sings thereof.) *Isidorus Hispalensis* (who should be acquainted with things concerning his own Countrey.) *Livius*, *Megasthenes* by *Strabo*, *Mela*, *Pausanius*, *Plinius*, *Polibius*, *Posidonius*, by *Strabo*, *Ptolomæus*, *Scylax*, *Seneca Cordubensis*, (where the Arabic Kings of Spain had their Court) *Silius*, *Statius*, *Stephanus* ϖ. ϖ. *Stesichorus* by *Strabo*, *Strabo* the principallest of them all, *Trogus* and divers others. All the Antiquities are full of words and names of things in *Spaine*, given by the Orientall tongues and people. And at this day whole *Spaine* is full of their *Manuscripts*, there being above TEN THOUSAND in severall of their Libraries, especially that famous Kingly one at St *Laurence* in the Escuriall. And in *Minshewes* Dictionary, you may see many thousand Arabic words yet in use in *Spaine* at the end of his book.

book. So neare hath God brought towards us (in the West and North) this Holy and Primitive tongue. Nay within lesse than ten dayes sailing you may be in *Africa*, where this tongue is naturall. Truly I say, if the English Nation would but once fall diligently upon true Divinity, and not trust so much unto their translations, and (which may be within a yeare for ought I know) perceive that Ebrew is Arabic, which being yet living and in use, is easie to be learnt, and being obtained, will give a more cleare and true interpretation of the Ebrew Bible (and that with greater ease too) than all the Rabbins, I doubt not but they would hereafter change their course of studying in dead bookes unto that of living persons in *Asia* and *Africa*, (as *Nicolaus Clenardus* did begin, Mr. *Pocoke* and Mr. *Graves* those worthy men have followed, Mr. *Golius*, who had been there, and I my selfe had that happinesse to live there, together with Mr. *Pocoke* for some months) and thus bring Divinity to a better ground, and fix their interpretations upon the Ebrew Mount Zihon. Now whereseever you will goe, either in *Africa* neare at hand, or in *Asia* towards *Ioppe*, *Sidon*, *Barut*, towards *Cyprus*, *Alexandria*, or *Alexandretta* the Sea Towne towards *Haleppo*, or to *Smyrna*, or *Constantinople* it selfe, the passage is very easie; for I my selfe came in a fortnight from *Marseil* to *Constantinople*. The Ship *Sampson*, (whereof is Captaine Mr. *Swanley*, that worthy and valiant Gentleman, that brought the Ambassadours there and here warts,) in going hence to *Smyrna*, perform'd the voyage in 30. dayes, *Anno* 1641. & brought me back again with my Oriental! library of above 300 manuscripts in 17 weeks. Thus you see God will send us thither more speedily than bring us back againe. Nay, that worthy and reverend friend of mine Mr. *Pocoke* has been twice and a good long while

while in that Country, wherby he hath ſo inriched the coffers of his underſtanding with that great and manifold knowledge of this orientiall tongue, that hee has none but that excellent and thrice learned Mr. *Selden*, Eſquire, equall with him. I honour heartily both theſe my worthy friends, and notwithſtanding that I ſhall not be able to amount to the hight of that quickneſſe, largeneſſe, fulneſſe, perfection and acurateneſſe of learning of theſe two great ſhining lights, the preſent *Sun* and *Moone* of our *England*, it is a great happineſſe for mee, to have that proportion, which the ſtarres of the fixt magnitude have towards them: yet I wiſh, nay hope, that our poſterity may and will outbrave all even the beſt lights.

This nearneſſe is an unobſervable occaſion for the Chriſtians to do good to all the *Muhammedans* (or *Mahumedans* as uſually they are called here) *But a ſleeping Cat never ſees a Mouſe running by her clawes. Fronte capillata eſt, poſt eſt occaſio calva*; There is yet a ſmall remnant of the day, to labour by, the night of all the World drawes on, and like a theife in the night, on ſleepers; Wee ſleepe after wee have ſtolen Gods good time of the day, and by the day we ſteale. What will become of us? *Hang him*, is every other word here in *England*. God grant that wee be not the judges of our ſelves and poſterity. Is there never a man, that begins to looke about, and to ſee, what he, wee and all this Kingdome do? we confeſſe our ſinnes, to ſinne the more ſtubborn and conſtantly. Thinke we not once, that all our toyle, running, actions, ſhifts, prayers, orders and faſts, are but meare hypocriſie? I, becauſe I am a man as well as they, confeſſe, that I have not neede to pry long into my heart, to finde my faults, and hypocriſie; and thereby am I ſure they, (that is) every one of whatſoever condition, may ſee his hypocriſie in the performance of

of Gods worship without great adoe; only in the will lies all our woe; The Spirit, which we call our conscience, doth every day and houre speake within us, (and wo unto him whereunto it speakes no more!) and call us to the Worke of God, (for all this World is but like a dreame full of discontents, where even Kings themselves have the greatest sorrowes) to give peace and glory. But because we despise Gods word and tongue God despises us.

Seventhly, the easines of this tongue consists likewise in the *largenes* of those Countries, wherein it is extant. The greater a Kingdome is (if the King be wise and pious, and will let God have a hand in his commands, the easier will he withstand his enemies abroad. The greatest enemy that the Church of God meets with, is our *ignorance*, whereby wee are afraid to deale with a *Papist*, a *Iew*, a *Muhammedan* or a *Heathen* When with a formality of prayer we could do enough in the sight of our consciences, then were wee good Christians. But conscience, conscience, conscience that doth gnaw your heart within, and cryes you are but very hypocrits. What *Asia* will not afford, that *Africa* will, and what *Africa* cannot, *Asia* can. I confesse there are many different pronunciations, but never a Dialect, or Idiome in *Africa* but it will helpe most comfortably against the darknesse and ignorance of this tongue with us. But we are blind, and cannot see the cleere Sun-beames. Let there be a hundred divers pronunciations (which common people presently call tongues) in *Africa*, yet I know, there is but one tongue. For it is in *Africa* as in *Europe* and *Asia*. One cryes, a diversity of tongues, they cannot understand one another, another gives them a divers name, the third derives them from a very unknown antiquity, the fourth from the confusion of *Babell*. My way is contrary. The tongues of *Africa*, are brought

brought in by *Kham*, his ſons and nephewes and the tongues of *Europe* by *Yafet*, which they fooliſhly cal'd *Jupiter*, and his ſonnes and ſonnes ſonnes. Only in *Europe* is the *Greek* immediately from this Orientall tongue; which *Greek* is the ſame with *Latine*. If nothing elſe could perſwade you; 10000 *Latine* words at leaſt, already derived by divers Authours from thence will ſuffice to do. Now from this *Latine* ſome affirme *Italian*, *Spaniſh*, and *French* to deſcend, others deny it. If you looke upon two narrow a time and ſpace of that tongue, (*viz. Latine*) as onely in that part of *Italy*, where *Rome* is ſeated, called now *Lo ſtato Eccleſiaſtico*, and at the time of the Conſuls of *Rome*, than you muſt not bring all theſe tongues from thence, becauſe all theſe Countries had tongues before the ſaid time, but if you can rationally judge, that tongues breed not out of the earth, nor raigne down from Heaven, and are propagated onely by mankinde amongſt themſelves; than reflecting back, that all theſe men came from *Yafet*, all theſe I ſay in *Germany*, *Italy*, *France*, *Spaine*, *Poland*, *&c.* their tongues are without all doubt derived from thence. So that, as *Italy* had a tongue at *Æneas* comming thither from *Troja*, and they were deſcending from the *Grecians*, and the *Grecians* out of *Aſia* (whereof *Troja* is a Towne) then brought *Æneas* the ſame tongue with him out of that ſame Fountaine, from whence *Evander* and all the *Grecians* before had fetcht theirs. So before *Æneas* came, people lived already in *France*, *Spaine*, *Germany*, they were children of the *Græcians*, had their tongue, which grew different in *Italy*, ſo much more in *France*, *Germany*, *Spaine*, and *Poland*, &c. And ſo farre you may deny them to deſcend from the *Latine*.

There is alſo further eaſineſſe, *viz.* by way of teaching. Firſt, to teach the whole *Ebrew* Bible (every part and

and Word thereof affording some good ground for Exhortation, Doctrine and Learning) so that I cannot commend the ordinary way of teaching onely one booke of it (notwithstanding it hath beene the constant practice hitherto, some teaching *Genesis*, others the *Psalmes*, or the bookes of *Samuel*, *Hoseas*, or some of the *major* or *minor* Prophets, (and this under pretence that these bookes containe in them a great part of the *Ebrew* Bible) never going through it all.) For by that meanes the learner is left to shift for himselfe before hee be able, whereby hee conceaves a greater difficulty to bee in it then indeed there is, and so gives it over; not onely himselfe but likewise (either by example or perswasion) deterrs others from undertaking it.

I would likewise have you to teach the *Caldean*, *Targum* of the three Authors, *Ionathan*, *Onkelos*, and *Ioseph* the blinde: together with the *Syriac* and *Arabic* (published at *Rome*,) but hence it may be objected that the *Caldean Targum* is not extant by it selfe but onely in those bibles in folio published by the *Venetians*, *Buxtorph*, both the Kings of *Spaine* and *France*; To this I answer that it is true, but if this course were taken that I prescribe, and that there were professors (established by authority) that would teach them in *English*, (and that every day throughout the yeare) I doubt not but that the Citizens would most gladly bee auditors and buy the books, which the Booke sellers would most willingly get printed so soone as they shall perceive a certaine gain to come in by the plentifull vending of them.

Farther I wish my Orientall Professor vvould *first*, teach my Generall Grammer with the essentiall part of it, *viz.* consonants in Orthography, and Analogy or Etymology: *secondly*, teach the whole *Ebrew* bible vvithout points exercising his Schollers to de-

pend onely upon the conſonants, they giving the full ſence) and upon all occaſions to tell them that the pronunciation is not materiall to the words or ſence, and that all tongues differ (amongſt themſelves) in point of pronunciation, ſtill increaſing by every mile (though not obſerved) even as the Sun proceeding every moment upon the diall is not perceived till it hath paſt ſome certaine time, ſo here the difference of the pronunciation will not ſo well be obſerved in few miles as in 50, or 100, or more. Yet if the profeſſor do meete with ſuch as will have the vowells and accents (which indeed is but a burthen without profit unto them) I advize him to ingraft into their mindes that Orthographicall ground worke which the *Iewes* did eſteeme needfull to have, *viz.* in *Ebrew* and *Calde* 15 Vowels (when five (as by the *Syrians*) would have ſerved) but in Analogy or Etymology to ſhew diligently their *mutation*, long into ſhort, and ſhort into long, *permutation*, long for ſhort, and ſhort for long: and *contraction* or *abiection* of any of them long or ſhort. And becauſe hee cannot ſhew that perfectly before he have ſet downe what Vowells there were in this or that place (all the Grammarians having left that out) he may take a delineation thereof from my *Latine* delineation, *page* 73. 74. *tit. Anal. Specialis.*

And likewiſe I adviſe him to go a different way from that commonly uſed for *Ebrew* (with ſuch diſciples) becauſe they will expect a Grammaticall Analiſis of the words.) *viz.* take *Buxtorfs Ebrew* Dictionary Printed here at *London*, and reſolve all his examples by theſe Grammer precepts that I have given and thereby hee will doe his Schollers more profit then with the greateſt booke in the bible, becauſe in none of them doe occurre all the Radixes extant in the Dixionary; for there is obſerved not only

onely the Alphabeticall order of the rootes, but also that most necessary Grammaticall order of the Tenses, persons, and orders, (though not in the same order that is in my Grammer) the order herein doing neither good nor hurt. Or if yet a shorter way must be had, then take *Tossanus* little Dictionary upon the *Psalmes* and do therewith as before; and for the *Calde* take *Buxtorfs* Concordance where at the end hee hath set downe all the *Calde* words occurrent in the bible. Where you will finde the essentiall parts, *viz.* of Consonantes to be according to Grammaticall precepts, and for the Vowells you will finde the distinctions of long and short to be forgotten by those late *Iewish* punctators. For the *Syriac* go the same way in *Crinesius* or *Trostius* Dictionaries upon theNew Testament. In *Arabic* the Grammaticall Analitical l way is farre more easy: and as yet there is not any Dictionary extant thereof either upon the Bible or *Alcoran*, but upon the latter I expect one speedily.

This fundament being once well layed (which will make the following worke easy) let the Schollers *first* read, and give the interpretation of, 1,2,4,5,8, 10, or more Chapters every day, beginning with *Ebrew*, and then with *Calde*, *Samaritic*, and so on untill they have gon through the Bible therein, 3 or 4 times, if possible, in a year. *Secondly*, let them make some small exercises (as some little story, sentence, fable, or at the higheſt an Epistle) in every distinct dialect of this tongue. *Thirdly*, let them make χρειας, (as *Aphthonius* cals them, in his *Progymnasmes*) Orations, or Discourses in the Tongue. *Fourthly*, let them take some *Rabbins* workes, and bring them into Artes and Sciences by way of common p'ace referring unto the number of the leafe, *Columnes*, and line. This worke will be very usefull hereafter not

onely for themſelves but alſo for the publike; for thereby Chriſtians may the better ſhew the *Iewes* their errours in Arts as well as tenents in Divinity, and ſo bring them to Chriſt. *Fifthly*, the ſame thing may be done on the *Talmud* which the next year will come out at *Amſterdam* in 4° to be bound up in 6, or 8 volums.

It is further to be made eaſy by a good way of learning which here is written in reſpect of the moſt who cannot here the Profeſſor, or have a Maſter at all, unto thoſe I will give this councell; That yea would reſolve never to give over the ſtudy of it untill you have obtained it perfectly, and you may doe it if you will follow this way. *Firſt*, (if you underſtand *Latin*) take *Arias Montanus Ebrew* bible with the interlineary *Latin* verſion, good for two reaſons 1. becauſe the order of the *Ebrew* words are now and then differing from the *Engliſh*, and common *Latin* tranſlation, 2. becauſe the roote is written in the margent whereby you will be preſently inabled to uſe any *Ebrew* Dictionary. If you underſtand not *Latine* then take an *Ebrew*, and an *Engliſh* bible (without expecting any *Engliſh* Dictionary, for it will ſerve in ſtead thereof) obſerving the tranſpoſitions of words which will not be difficult becauſe not frequent. Begin with the firſt Chapter of *Geneſis* (never with the *Pſalmes* for they being written in a poeticall ſtrayne are to hard for a young Scholler) thus. *The firſt verſe hath ſeven words:* Bresît *in the beginning: here* B. *ſignifies in:* resît: *a*, or *the beginning*, it is a Noune bara *created*, it is a Verbe: (here you ſee a tranſpoſition) *Elohim: God*, a Nowne: êt: *the*, a Noune: (which (as is frequent even in the *Engliſh* tongue) was left out in the firſt word *resît*) haſſamayim *Heaven* a noun: vêt: *and the*, a noun, with u; *and*, haaretz *the earth*, a noun where *e* or *h* notes *the*, in this verſe beſides ſix

full

full words, *viz.* five Nounes and one Verbe, you have three little words, *viz.* b: *in*, e, or h: *the*, v, *and*, theſe three and thoſe ſix, (together nine words, you will preſently carry you a great way in the Chapter; and ſo continue till you come thorough the whole bible; Regard not the Vowells ſo much as Conſonants, for if you finde *aretz* or *eretz*, *Lamek* or *Lemek*, *Habel*, or *Hebel* it is not materiall. And to that purpoſe (if you finde your ſelfe ſtrong enough) buy the bible without points for by that meanes you will have gayned halfe the worke which otherwiſe you muſt have with Vowells and Accents. You need not care whither you pronounce it right or wrong, for at this very day the *Iewes* differ among themſelves therein, and why then ſhouldeſt thou binde thy ſelfe when thou mayſt be free? Regard not the Accents at all, for they are but ſuperfluous fancies. When thou haſt gone through the firſt Chapter in the *Ebrew* Dialect, do it in *Calde*, *Syriac*, &c: therein taking notice that the different words are Synonyma's, for example *bqadmin* is ſynon. to *bresît bra* and *bara*, is the ſame. *Thovah* to *Elohim*, *yat* and *êt* the ſame, (as by this rule: *The quieſcent Letters*, viz. *a*, *v*, *y*, *e* or *h*. *doe frequently change without altering the ſignification.*) *Smayа* the ſame *with Smayim: arha* the ſame with *aretz* (it may be that *ayin* is conſtantly in *Calde* miſtaken for *izade*, or elſe changed thereinto. The *Samaritan* is the very ſame *verbatim* with the *Ebrew* throughout the pentateuch, but onely in ſome places where thoſe *Iewes* which were called *Samaritans* (in *Luke* 10: 33. 17: 16. *Iohn* 4: 9. 48. and divers other places) did differ from the common reading of the Law. In this way you may exerciſe your ſelfe in the eſſentiall part of the Grammer, *viz.* Conſonants, leaving the Vowells and Accents: which notwithſtanding I have ſet downe in my Grammer, and (as yee may obſerve

rakes up the greateſt part thereof, for *ad ſuperflua ſudatur*, ſayes *Seneca*) becauſe every body will not bee content without them, though many Schollers have left this ſtudy by reaſon of theſe ſuperfluities.

Now thus farre I have ſpoken my minde concerning this. One orientall primitive tongue, (comprehended under the name of ſix tongues, *viz Ebrew, Calde, Samaritan, Syriac, Arabic,* and *Ethiopic*) the mother tongue of the whole World: onely I deſire to leave with the courteous Reader ſome generall notions about the tongues. Firſt, *A tongue may be generall and yet not vulgar.* Which not being obſerved, makes the common people believe that this or that, is the Mother tongue, here or there, as for inſtance; The *Greeke* tongue was ſpoken (as is recorded by *Strabo* in his 14 booke) by the *Galatians, Carians* (a people of 16 ſeverall Nations) *Cataonians, Cappadocians, Galatians, Mæonians,* and *Sydians.* All Provinces of the ſaid *Carians.* Yet *Hierome* and *Euphorus* affirme, that *Greeke* was not the vulgar or native language of theſe parts, but they had their peculiar and naturall tongues, ſo that of theſe 21 Nations of the *Carians* there were onely three *Græcians,* all the reſt uſed there owne native orientall tongue which (becauſe different from theirs) the proud *Grecians* called *Barbarous.* This being well obſerved will cleare up many doubts about particular tongues. Secondly, *Wee muſt looke at the writings and not pronunciations of a people.* So that although never ſo many Authors affirme that this or that tongue are different from each other, and ground it onely upon the pronunciation, they will not bee able to make good their poſition: for even here in *England* (as alſo in other Countries) there are not any two ſhiers that pronounce the Language in every reſpect alike, and yet

no

no man attributes to every shire a severall language. Thirdly, *Wee must looke to the radicall writing of a word*: this hath beene excellently well practised in the Orientall primitive tongue, but never yet or very slowly in the derivatives. Which if once performed would doubtlesly make us able to judge of tongues more rationally in generall, to give the etimology of a word more exactly. Fourthly, *The diversity of Characters make not a different tongue.* For even in one and the same tongue every man writes severally, and as it pleaseth himselfe, *viz.* One man formeth them thus, and another so. Fifthly, *The unity of the Characters make not divers tongues become one.* As wee see in *Latine*, *Italian*, *Spanish*, *French*, *Poland*, *Hungary*, *Irish*, *English*, and the *Hurones* with other people in the West-Indies who since the comming in of the *English*, *Spaniards* and *French* have learnt the *Latine* Alphabet, and it may be in time all the West Indies will get and make use of the same Character. Yet it cannot bee thought that so great a part of the new World (lying opposite to our three knowne parts of the old, *Asia*, *Africa*, and *Europe*,) should not have many different tongues. Sixtly; *All tongues will participate in some things with their Neighbours*, for as it is in other actions so it is with man who being ζωον πολιτικον, associable and tractable person is sensible of his owne want and others abundance in divers things: whereby we are constrained to borrow and lend one of another. This being so common and so necessary in any society of men, is performed before wee take notice of it, and because it is naturally inscribed in us wee do it constantly and willingly making no scruple at it. And seeing nothing costs us lesse then the lending of words, and more needfull (to deale with strangers) then borrowing, that makes a dayly trade between tongues and tongues in all the

World. Seventhly, *Authors, names, and tongues, will afford good ground for the unity or diverſity of them.* As for inſtance when *Geſnerus* (that learned, and extraordinary painfull man in *Switzerland*) *Angelus Rocca. Poſtellus, Maſius, Bibliander, Schindler, Mart. Galeotus.* And divers other learned men do affirm, that the ancient *Punic* tongue (ſpoken in *Africa* about the time of *Plautus* and *Auguſtine*) was *Arabic, viz.* that tongue which is at this day vulgar in *Africa*; And that many words thereof extant in ſeverall Authors (as that in *Plautus* his *Pœnulus*) will appeare to be of the ſame eſſence with *Arabic*, who will hereafter argue that theſe learned men were poſſeſſed with a phantaſy as it hath beene heretofore done, or that the name *Phœnicians*, and *Punics* are not juditiouſly argued to bee the ſame people for deſcent, like father and children, and therefore one and the ſame tongue, yet in way of weight I will place theſe three contrary and conclude, *that the Tongue, the name, and the Authors together: do yeald a good ground to judge of the unity or diverſity thereof.* Eighthly, *The ſituation of a Country conduceth much to the right judgement of a tongue.* As for inſtance the *Perſic* tongue is very hardly believed to bee of kindred with the *German* notwithſtanding that many words are the very ſame, or almoſt the ſame with one another. Ninthly, *A Tongue cannot ſuddainly bee made native.* For that which is already in uſe and every day practiſed will not eaſily give way unto a new one eſpecially if it be different in eſſence. Tenthly, *A Tongue ſuddainly ariſing is the native Tongue.* When a people are quiet and not active either in Warre, merchandize or ſhipping (eſpecially if farre diſtant) men will not regard their tongue, but let them bee active and ſhew themſelves abroade, and then they will be preſently taken notice of, when therefore the *Arabic*

tongue

tongue (as authors weakly affirme) had over-runne ſo vaſt a ſpace of above 3000 Engliſh miles in length, from its Eaſt the Perſian Gulfe untill the laſt place of Affrica Weſt hitherwards, and that with eaſe, and without the groaning or murmuring of the people, as lying under the burthen of a new tongue: is not this ſufficient to convince us (Europeans) who are ignorant in our homebred tongues) that without doubt this hath been the naturall and native tongue.

Eleventhly. *The derived tongues in Europe make up only one body of a tongue, alwayes varying, but never wholly decaying.* As the Originall and Primitive (oppoſite to the derivative) is yet remaining, ſo are alſo the derivatives, and not yet loſt. For as long as the Analogy of *Adam* remaines in men, ſo long will the Analogy of the derived tongues remaine in Ebrew, the accidentalls whereof being many in one age, are but one in many ages: And I wiſh that hereafter it might be conſidered how much nature workes in this behalfe.

Twelfthly. *No Country populated is void of a tongue.* For where there are men, there muſt be a tongue, and hence that proverb is true, *Non datur vacuum in rerum natura, there is nothing void in nature.* Wherfore it is unſound to ſay that this or that Country, having before no tongue, hath in time gotten this or that.

Thirteenthly. *Wee muſt not rely only upon Hiſtory.* This I confeſſe, belongs unto the name Authority, ſo that it ſhould not have made a new propoſition. But becauſe every one looks not upon Hiſtory as an argument from Authority, (eſpecially the Author being behind the curtaines) and I profeſſe not to write here exactly logically, but only by way of Eſſay. I thought good to ſet this apart from that of Authori-

ry, others having done it before me. Neither this nor that muſt be looked upon ſo farre as to dote upon either of them, eſpecially when other men have better grounds (in reaſon) from the very tongue it ſelfe. As for inſtance, if Hiſtorians aſſirme it never ſo confidently that the *Punics* were of a different off ſpring from the *Arabians*, and that it is onely a thouſand yeares ſince that tongue was by the Arabians brought into Africa. Yet becauſe wee know that the Arabians, and thoſe from whence the Punics did deſcend (*viz.* the *Phœnicians*) were of one tongue, we know that it is an unſound aſſertion to ſay that the ancient Punic tongue is not the ſame with Arabic ſpoken at this day in Affrica.

Fourteenthly, *The Primitive tongue never alters its nature.* This propoſition is not much thought on by Authors, when they conceive that the Orientall tongue doth ſometimes change from pure, to impure, from learned, to unlearned and vulgar, ſometimes increaſing, and then again decreaſing: But this cannot be ſo becauſe of its primitiveneſſe, whereby it is ſimple, and will not ſuffer ſuch gradations and declenſions: For by their ſingleneſſe they are more ſtrictly bound unto the conſonants, and leſſe unto the vowels, their changings and caſtings, than the unskilfull of them can conceive.

Fifteenthly, *All derived tongues are changeable.* So that if the Occidentall, Meridiall, or Septentrionall tongues would conſider this, they would not claime ſuch a prerogative above the primitive. A derived tongue will vary in the generality, and conceived pureneſſe and elegancie, and cannot remaine conſtant. Becauſe, Firſt it is derived. And ſecondly, it hath a vaſt variety of pronunciation expreſſed in all their writings, both in vowels and conſonants.

Sixteenthly, *A ſtrange tongue howſoever it may endure*

dure for a time, it cannot continue for ever. We have an example hereof in the Greek tongue, which ſpread very farre, eſpecially towards the Eaſt, *viz.* in *Syria, Paleſtina, Cilicia,* part of *Meſopotamia,* and *Arabia* as is affirmed by *Hierome*: the dialect thereof being taken from *Tyrus* (for *Syr, Sur, Dyr, Dur, Dor*) was called *Doric.* But yet at the inundations of the Turkes or Sarazens it came to ruine; having been a ſtranger there for about 7 or 800. yeares.

Seventeenthly, *A tongue that riſes in a country, and caſts out a knowne ſtrange tongue, is the true native tongue though formerly unknowne.* *Hierome* in the Proem upon the ſecond booke of his comment upon the *Galatians* ſayes, that part of Arabia (which muſt needs have had the Arabic tongue) ſpake Greek: hence it followes that Arabic was the vulgar ſpeech thereof, as Syriac of Syria.

Eighteenthly, *Diverſitie of a climate, mingling with ſtrangers, and traſt of time, may doe much to change a tongue.* It is not the confuſion of Babell, and the puniſhment of the Sinar rebels that is hereditary unto us (in the multiplicity of ſpeech) as *Adams* corruptions are, but thoſe three things I ſet downe in the propoſition. For had there never been a confuſion at Babel, this multiplicity of tongues would have been. The Scripture, Calde paraphraſts, Sibyls and all ſpeake of one tongue, not many. No man will deny that there is a multitude now, but whither from Babel or not is the queſtion, which I determine negatively, *It is,* but *not from Babel.* Nor is *Auguſtines* reaſon right, *pro peccato diſſenſionis humanæ, for the ſin of man diſagreeing, not only different diſpoſitions, but different tongues came into the world.* For *Cayin* and *Habel,* (or *Hebel*) diſagreed, (but there was no ſuch puniſhment) and ſo by degrees this diſagreement grew hotter and hotter, inſomuch that in

1656. yeares

1656. yeares there grew ſuch a fierce fire, that all the water in the world (much leſſe a confuſion of their tongues) but the whole cataracts from heaven muſt breake out to quench it. Nay there was rather a contrary nature in thoſe at Babel, for before the deluge they could not agree, but after it they conſpired to bee together in one place. *Cum quiſque principatum rapit, when every one would govern,* (as *Auſtin* thinks) was rather before the deluge then after it, for it is without warrant of Scripture, for there it is not ſaid that every one did ſtrive at Babel for dominion. Nor was it (as *Abidenus* did conceive) to make them a way unto heaven, a childiſh conceit. Nor for feare of another (perhaps) enſuing deluge, as *Joſephus L.* 1. *de Ant. Iud. ca.* 2. thinkes. Nor for feare of the conſumption of the world by fire. Nor upon that falſe reaſon of their certaine agreement for Idolatry, (which the Jeruſalem tranſlation holds forth) by the phraſe of *preparing an everlaſting name*, a phraſe too common in all languages to be here underſtood for that fearfull name of *God Almighty*, as is to be ſeen in the 2 *Sam.* 18: 13. *Eſ.* 63: 12. & 14. *Jer.* 32: 20. *Dan.* 9: 15. Nor becauſe they feared a confuſion or diſperſion to come; but becauſe they would live altogether in one Kingdome, and ſet up at *Sinear* the Reſidence for their King, and get for themſelves an everlaſting name, which being againſt the counſell of God, (who would have them to fill the earth here and there) he did diſperſe them with that temporary variety of pronunciations whereby they were not able to underſtand one another, though the tongue remained one and the ſame, no new tongues then coyned, no new languages then on a ſuddaine ariſing, the variety of their pronunciation being abundantly ſufficient to diſperſe them, which was the intention of God. One tongue being before the

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confusion of Babel, one in it, and one after it. For the Ebrew word שפה *shafah* signifies a lip, is contradistinct in *Genesis* 11: 1. to דברים *dbarim* words. This is the *matter* and the *forme*. The tongue speakes, the lip formes it. Yet these two organs in our mouth are contradistinct, for the tongue is not the lip, nor the lip the tongue, and the tongue letters are different from the lip letters (as all Ebrew Grammarians shew) and so they are also opposed *Psal.* 12. 4. *Who have said, with our tongue will we prevaile; our lips are our owne, who is Lord over us?* and *Ps.* 140: 3. 1 *Corin.* 14: 21. We have but one tongue, though two lips; one tongue, but divers pronunciations. And the scripture tels us that God did not confound the tongue (lesse tongues) but the lips, the instrument forming the pronunciation, not of coyning words. *Alydenus* by *Eusebius* and *Cyrillus*, expressely oppose these things also. Τέως δὲ ὅντας ὁμογλώσσους upon those which hitherto had beene of one tongue ἐκ θεῶν πολύθροον φωνὴν ἐνείκαντος there was cast upon them a variety of sound or pronunciation. And the *Sibylla* by *Josephus* speakes onely of the pronunciation ὁμοφώνων μὲν ὄντων τῶν ἀνθρώπων πύργον ᾠκοδόμησαν, when all men had but one sound or pronunciation, they built a Tower, so that in our English the translation should run thus. *Further, the whole earth was of one pronunciation, and that of the same words.* 2. *Therefore came it to passe, &c.* If this be rightly (and I thinke it is by me) considered, I am sure no man will think that I have rendered the least word contrary to the mind of the holy Ghost in the Scripture, and many false suppositions being thereby taken away, will make an end of many endlesse questions about the escape of the Ebrew, as when, where, and how confounded or lost.

Nay

Nay theſe three reaſons have beene briefly touched by that worthy and learned author *Edward Brerewood*, in his enquiries touching the diverſities of languages in two places firſt page 51. *The Punic tongue ſeemeth to me out of queſtion to have bin the Cnaanitiſh or old Ebrew language, though (I doubt not) ſomewhat altered from the Originall pronunciation, as is wont (1) in tract of time to befall (2) Colonyes planted (3) among ſtrangers farre from home.* Againe pag. 57. *And certainly touching the difference that was betweene the Ebrew and the Punic, I make no doubt but (1) their great diſtance from their primitive habitation, and (2) their converſation with ſtrangers among whom they were planted; and (3) together with both the length of time which is wont to bring alteration to all the languages in the world, were the cauſes of it.*

Nineteenthly, *The Ebrews and Ebrew tongue are not denominated from Eber.* The text Gen. 10: 21. tranſlated runnes thus. *Concerning Sem (born to be the Grandfather of all the progeny beyond the River, brother of* Yafet *the Elder)* 22. *The ſons of* Sem *were* Elam, *and* Aſſur, *and* Arfacſad, *and* Lud, *and* Aram. 23. *But the ſonnes of* Aram, Uz, *and* Khus, *and* Geter, *and* Mas. 24. *But* Arfacſad *begat* Salakh, *and* Selakh *begat that* Eber. 25. *But to* Eber *was borne a twinling of ſonnes: the name of the firſt was* Feleg, [diviſion] *becauſe in his dayes* [niſlega] *there was divided the whole earth, but the name of his brother was* Joqthan [the little one]

Upon this place have the Jewes conſtantly built the title of their name and tongue, but in my weak judgment, without reaſon. Nay *Abraham* in Gen. 14: 13. is alſo called העברי *Haibrai, the ſtranger from beyond the River* [Frat] which is unreaſonably tranſlated, *the Ebrew*, as if hee alſo tooke his name from

from *Eber*. The reasons given for this opinion are these. First, if the word came of *Aber*, rather than *Eber*, the word should have been *haabri*, not *haibri*. I answer, 'tis true, but there is no such word as *Aber a passe*, but *Eber*, that proper name it selfe denotes *a passe*. Secondly, *Eugubinus* sayes, because they terminate the names of nations and kindreds (descending from proper names) in *Yod*, as *Yhudy* from *Yhudah* a Jew, *Amalqy* from *Amaleq* an Amalekite. Therefore this name *haibri* is most like to be derived from the proper name *Eber*, and to signifie *the Ebrew*. I answer, in the very same chapter, *viz*. *Gen*. 10. there are 21 names of Nations, *viz*. in the 4. *v*. *Kittim*, *Dodanim*. 6. *Mizrayim*. 13. *Ludim*, *Anamim*, *Lhabim*, *Naftukhim*. 14. *Fatrushim*, *Keshlukhim*, *Flistim*, *Caftorim*. 16. *Ybusi*, *Emori*, *Girgjasi*, *Khivvi*, *Arqi*, *Shini*, *Arvadi*, *Zmari*, *Khamati*, *Cnaani*. Are all these derived from proper names, and none from appellatives? Thirdly, that *Abraham* was called *an Ebrew* of *Eber*, because all those, and none but those that continued in his faith retayned the name. I answer, that we have not any place in Scripture which commends *Eber* for his faith. And therefore *Abram* may not receive this name upon an uncertain conjecture, when we have an infallible reason why called *haibri*, and that is this. That *Abraham* being in *Mesopotamia* or *Aram Naharayim*, (which place he and his servant in *Gen*. 24: 4. 5. 7. & 10. *v*. called his Country, because hee had dwelt there with his then dead father, and yet living brother *Nakhor*) was called away from Kharan, from his brother *Nakhor*, out of the house of his father to goe into *Cnaan*, where he was a stranger, ; and so all along in *Cnaan*, *Egypt*, and *Elon Mumreh* he was called from being a stranger, a passenger: the Cnaanites not regarding or happily knowing any thing of *Eber*. To be short, *Abraham* was

not

not eſteemed or called by thoſe Heatheniſh *Cnaanites* an *Ebrew* with reſpect to *Eber* (of whom perhaps they knew nothing) but from his being a ſtranger, a forrainer, a paſſenger, a Highlander, a Sojurner, a beyond-ſea-man, whom the *Arabians* call Ma-waranahny, and in *Latine* wee finde *Tranſylvanus*, *Tranſ-Iſulanus*, and by the *Italians Tra-montano*. The reaſon is rationally drawne. Firſt, from the common faſhion of all people to call a ſtranger and forraigner, not from his father (who uſually they know not) much leſſe from his ſeventh Grand-father, and yet leaſt from an unknowne man who was borne 270 years before. Secondly, from the holy Ghoſt out of the mouth of a dying Martyr, Acts 7.6. *And God ſpake on this wiſe, that his ſeede ſhould ſojourne in a ſtrange Land.* His ſeed ſhould bee called a ſojurner why? Becauſe in a ſtrange Land, Thirdly, none were called *Ebrews* from *Eber* before *Abraham*. Fourthly, *Abraham* himſelfe was not called ſo before hee came over the River into *Cnaan*, and although hee be not called a ſtranger in all the 12 and 13, and untill the 13. Verſe of the 14 Chapter, it muſt not ſeeme ſtrange, becauſe of his moſt valiant and ſtrange victory over foure Kings, (under one whereof he was likely borne) and relieveing five Kings of his dwelling Country. *Moſes* ſets downe firſt that contemptible name, which hee had before and now κατ' ἐξοχὴν became more renowned. But to make it more cleare whither the Nation of the *Iewes* could be called *Ebrews* from *Eber* or no, I will give you all thoſe places where that name is uſed in the Old Teſtament, but before I doe that I would deſire you to conſider what *Ioſephs* Miſtris knew of the 10th Grand-father of her ſervant. Whom ſhe loved (not becauſe diſcending from *Eber*, nor becauſe a ſtranger,) but becauſe beautifull, that grace in him did ſuppreſſe all that contempt uſually following a ſtran-

ger,

ger; nor did ſhee aggrevate her accuſation againſt him to her Husband as being of the race of *Eber* (of whom I dare ſay they knew nothing) but becauſe a ſervant, and a ſtranger. The places I give you here at large, *Geneſis* 14.13.39:14.17.40:15.41: 12.43:32. *Exodus* 1:15,16,19.2:6,7,11 13.3:18.5:3.7:16.9:1.13. 21:2. *Deut.* 15:12.1 *Sam.* 4:6.9.13:3.7. 19.14: 11. 21.29:3. *Ier.* 34:9.14. *Iona.* 1:9. And that *Aber* notes a paſſing over a River (as *paſah* to paſſe over a Country) ſee the place, 1 *Sam.* 13:7.

ועברים עברו את הירדן ארץ גד וגלעד *Veibrim aberu et hay-yarden erez gad vgilad.* *And the* Ebrews *did paſſe over the River* Jordā *into the land of* Gad *&* Gilead. So that I conclude that neither *Abraham*, *Ioſeph*, nor the *Iewes* (in generall) nor their tongue had the Name of *Ebrew* from *Eber* in whoſe family they will have his faith to remaine, (and when this tongue was devided, it was wholy preſerued in his family. A contradiction of dividing one thing ſo, as that it yet remaines whole) whereas they alſo confeſſe and cannot deny that the *Toqthanites*, *Iiſmaelites*, *Idumites*, *Moabites*, *Ammonites*, *Madianites*, and *Amalegites*, do belong to that family, but have neither his faith nor tongue. So that wee ſee the folly of the new *Iewes*, and our old Chriſtian *Ebrew* profeſſors in believing that the *Iewes* ſpeak Oracles. Twentith, *Ebrew*, *Calde*, *Samaritic*, *Syriac*, *Arabic* and *Ethiopic*, *are of one and the ſame antiquity.* This propoſition takes away many ſuperfluous queſtions, and unreaſonable anſwers of many Authors that have hitherto handled this ſubject. For if *Ebrew* were chiefe in *Cnaan*, then I am ſure *Arabic* would be the elder, becauſe firſt inhabited as lying neerer *Babylon*, but beeauſe they are all but one (and uſing onely divers Synonima's which ſhews not the difference but largenes of them) there is none of them elder or yonger then other.

And

And thus have I done, Courteous Reader, about this, the most excellent, ancient, primitive and Mother tongue of all the World. And to learne that tongue is to learne the fundament of all things, as in Histories the names of Cities, Provinces, Kingdomes, Rivers, Plants, Trees, and Beasts, the ground of many fables whereof the *Romances* both old and newe are full and too full. Nay because I am not able to speak fully enough about the usefullnesse of this Orientall tongue, I will here set downe a part of the very words of our grave and judicious Ministry of *London*, in their petition to bee humbly presented to the honorable Court of common counsell, subscribed by the appointment and in the name of the society of Syon-Colledge, *Ian.* 12. 1647.

That great and glorious appearance of our Lord Iesus Christ in his Churches, by his spirit and power (so often foretold in the holy Scriptures) for the calling of the Jewes, *which belong to the election of grace, and for bringing in the fulnesse of the* Gentiles, *that all the Kingdomes of the Earth may become the Kingdomes of the Lord, and of his Christ, seemes to us, to be now comming upon the wing in the midst of those formidable concussions of all Nations, to make way for his glory, that the Earth may bee filled with knowledge of the Lord, as the waters over the Sea. As a* preludium *and preparative to this great worke, we observe, that generally other Kingdomes, Commonwealths, and Cities of eminency and honour begin to looke towards the study, and advancement of the Orientall Languages with greater care, than in former ages, as it were by a secret instinct and strong impulsion, making ready to receive of that blessing and grace which wee cannot fully describe yet confidently expect. Hence it is that not onely in* Italy *and* Spaine, *but in* Germany, France, *and* Switzerland *the* Netherlands *and other states, the Magistrates*

gistrates are zealous promoters, and magnificent patrones of the Illustrious Professors, and profession of those tongues, with honorable maintenance at the publick charge. The too great defects of able and profitable Professors of those tongues in this Kingdome (except in the Vniversities) the strong apprehensions of many men of the difficulties of attaining those Languages, together with the small successe of the various attempts of sundry Smatterers in those studies (which have rendered them both obscure and contemtible) do plainly declare the great necessity of publick countenancing and advancing more apt and effectuall meanes, to facilitate and carry on so great a work. Manifold and inestimable are the benefits of it. Thereby shall industrious men see more clearely with their owne eyes the very minde of GOD in that same Tongue, wherein himselfe uttered it, and bee not onely better setled in the truth of our owne Translations, but able to understand those ancient versions of the holy Bible in those learned Languages, and other Authors of worth and use, as also with greater advantage to converse, and traffic with the Eastern *Nations in their owne Languages, which marvelously winneth upon the Natives of any Kingdome, where ever Travailors or Merchants come. Besides it will greatly propagate this kinde of learning, whereby not onely the present age, but our posterity will be more capable of the spirituall advantages of the* Jewes *conversion, if not to contribute to it.* So farre that passage of the Reverend Divines, My very much honoured, esteemed and beloved brethren and Friends.

I will adde only one word concerning *Arabic, viz.* because it is the same tongue with *Ebrew*, I desire my curteous Reader to lay aside all ill opinions and preconcept fancies concerning this tongue, because it is the tongue of the *Turcks*. For it is not their true and naturall tongue but (as they descend from the *Tatars*)

Tatars) they have the *Tatar* for their Mother tongue but becauſe the grand Signiour or Emperours government ſpreads over *Syria*, *Arabia*, *Egypt*, and all the *Mediterranian* Sea-ſhore of *Aſia* and *Africa*, (except onely *Aſia* the leſſe) ſpeake the *Arabic* tongue and are for the moſt part *Muhammedans*, knowne to us by that generall name of *Turks*. Let us not ſcorne this tongue but rather rejoyce that wee have ſuch a conſiderable progreſſe of it (not onely under the name of *Arabic*) diligently advanced not onely by *Germanes*, *French*, *Italians*, and Low *Duchmen*, but even by *Engliſhmen* themſelves, partly by ſetting up particular profeſſors for this tongue in both Univerſities *Oxford* and *Cambridge*, the latter being honorably upheld by that renowned Citizen, And right Worſhipfull, Alderman *Adams*, late *Lord Major* of *London* my eſpecially reſpected and beloved patron and Friend; partly by giving and beſtowing an infinite treaſure of this kind of Manuſcripts upon both Univerſities, lately by the Parliament; and by that worthy and Honorable Knight Sir *Thomas Wroth*, unto the Library of Sion Colledge here in *London*, partly by elaborating moſt gallant bookes in this kinde, partly by the dilligent ſtudying of this judicious Nation in them. Let therefore the *Arabic* tongue be commended unto thee, as that wherein lies hid greater profit then in all *Greek* and *Roman* antiquities, yea as far as piety hath a greater reward then worldly wiſdome.

I would I might now prove a true Prophet in this, that God hath left all the innermoſt parts of *Africa*, unknowne unto us, and us unto them, that when we come unto them, it may be with the *Arabic* printed bible in our hands, thereby to call them to the church of God. *England*, *England*, would to God thou knoweſt the things that belong unto thy peace, but now they

they are hid from thine eyes! Couldst thou but love the men of *Asia* and *Africa*, (as well as thou dost their Sylkes and pretious Stones,) give them the *Ebrew*, and *Arabic* bible, teach them thy Art of printing and receave from them their *Arabic*, and *Ethiopic* rare Jewells of bookes, what joy would arise in the heart of thy children, and what a thankfull minde wouldst thou finde amongst these ignorant men. An infinite treasure is not necessary to bring this to passe, one weekes revenews of the excise would do it. Nay let but those gifts (dedicated unto pious uses) be rightly bestowed, and there would be no need of a new supply. All the ports of *Africa*, and *Asia* will admit you with the *Arabic* bible. And if yee had thousands thereof, *Turkes*, *Iewes* and *Christians* would buy them of you in *Asia* and *Africa*, if you would but go unto those parts where the grand Signor of *Constantinople* hath not so great authority, or else to the *Ethiopians* (who are Christians like us) and so from behind the *Muhammedans* bring in their printed Bookes.

FINIS.

Postſcript.

COurteous Reader, *I confeſſe ingeniouſly, that I have beene deceived in the true* Arnobius *upon the Pſalmes, but yet according as I learned it from* Eraſmus Roterodamus *in his preface to Pope* Adrian *the* VI. *ſet forth at Baſil* Anno. 1522. *in folio. But his Grace, My Lord* Primate, *was pleaſed to informe mee, that this* Arnobius *upon the Pſalmes was not that* Africane Arnobius *living about* 300 *years after Chriſt. And hence it is that* Hierome *in whoſe age hee lived, ſpake honorably of his writings* adverſus gentes, *but that upon the Pſalmes hee could not mention, becauſe this* Arnobius *the author of it was not then living, and therefore by* Sixtus Senenſis *called* Arnobius *Iunior, and that* Africane, Arnobius *Senior. Nay* Eraſmus *himſelfe confeſſes, this author upon the Pſalmes too bee ſo full of manifeſt* Soleciſmes, ut vix Holcot & Bricot ſoloeciſſet craſſius *And then no wonder that this ſuppoſitious author ſhould have that fooliſh miſtake of* 1000 Nations *for* Generations, *and of* 72 Tongues *in the World.*

Now doth follow a generall.

A GENERALL GRAMMER FOR THE *Ebrew*, *Samaritan*, *Calde*, *Syriac*, *Arabic*, and *Ethiopic* Tongue.

BY

Christian Ravis.

LONDON:

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בראשית ברא אלהים את	בראשית ברא אלהים את	בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת	בראשית ברא אלהים את
השמים ואת הארץ: והארץ היתה	השמים ואת הארץ: והארץ היתה	הַשָּׁמַיִם וְאֵת הָאָרֶץ: וְהָאָרֶץ הָיְתָה	השמים ואת הארץ: והארץ היתה
תהו ובהו וחשך על פני תהום ורוח	תהו ובהו וחשוכא על אפי תהומא ורוחא	תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם וְרוּחַ	תהו ובהו וחשוך על פני תהום ורוח
אלהים מרחפת על פני המים:	דייי מטלפא על אפי מיא:	אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם:	אלהים מרחפת על פני המים:
ויאמר אלהים יהי אור ויהי	ואמר יי יהא נהורא ויהי	וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי	ויאמר אלהים יהי אור ויהי
אור: וירא אלהים את האור כי	נהורא: וחזא יי ית נהורא	אוֹר: וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי	אור: וירא אלהים את האור כי
טוב ויבדל אלהים בין האור	דשפיר ופרש יי בין נהורא	טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר	טוב ויבדל אלהים בין האור
ובין החשך: ויקרא אלהים	ובין חשוכא: וקרא יי	וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים	ובין החשך: ויקרא אלהים
לאור יום ולחשך קרא לילה	לנהורא יממא ולחשוכא	לָאוֹר יוֹם וְלַחֹשֶׁךְ	לאור יום ולחשך
ויהי ערב ויהי בקר	קרא ליליא והוה רמשא והוה	קָרָא לָיְלָה וַיְהִי עֶרֶב וַיְהִי בֹקֶר	קרא לילה ויהי ערב ויהי בקר
יום אחד:	צפרא יומא חד:	יוֹם אֶחָד:	יום אחד:

ויאמר אלהים יהי רקיע	ואמר יי יהי תקפא	וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ	ויאמר אלהים יהי רקיע
בתוך המים ויהי מבדיל	בגו מיא ויהי מפרש	בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל	בתוך המים ויהי מבדיל
בין מים למים: ויעש אלהים	בין מיא למיא: ועבד יי	בֵּין מַיִם לָמָיִם: וַיַּעַשׂ אֱלֹהִים	בין מים למים: ויעש אלהים
את הרקיע ויבדל בין המים	ית תקפא ופרש בין מיא	אֶת הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם	את הרקיע ויבדל בין המים
אשר מתחת לרקיע ובין המים	דתחות תקפא ובין מיא	אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם	אשר מתחת לרקיע ובין המים
אשר מעל לרקיע ויהי כן:	דלעיל מתקפא והוה כן:	אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי כֵן:	אשר מעל לרקיע ויהי כן:
ויקרא אלהים לרקיע שמים	וקרא יי לתקפא שמיא	וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם	ויקרא אלהים לרקיע שמים
ויהי ערב ויהי בקר	והוה רמשא והוה צפרא	וַיְהִי עֶרֶב וַיְהִי בֹקֶר	ויהי ערב ויהי בקר
יום שני:	יומא תנין:	יוֹם שֵׁנִי:	יום שני:

ויאמר אלהים יקוו המים	ואמר יי יתכנשון מיא	וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם	ויאמר אלהים יקוו המים
מתחת השמים אל מקום אחד	דתחות שמיא לאתר חד	מִתַּחַת הַשָּׁמַיִם אֶל מָקוֹם אֶחָד	מתחת השמים אל מקום אחד
ותראה היבשה ויהי כן:	ותתחזי יבשתא והוה כן:	וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי כֵן:	ותראה היבשה ויהי כן:
ויקרא אלהים ליבשה ארץ	וקרא יי ליבשתא ארעא	וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ	ויקרא אלהים ליבשה ארץ
ולמקוה המים קרא ימים	ולכנישת מיא קרא יממא	וְלִמְקוֵה הַמַּיִם קָרָא יַמִּים	ולמקוה המים קרא ימים
וירא אלהים כי טוב:	וחזא יי ארום טב:	וַיַּרְא אֱלֹהִים כִּי טוֹב:	וירא אלהים כי טוב:

ותוצא הארץ דשא עשב	ואנבטת ארעא דיתא עיסבא	וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב	ותוצא הארץ דשא עשב
מזריע זרע למינהו ועץ	מזרע בזרעיה לכנוותיה ואילן	מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ	מזריע זרע למינהו ועץ
עשה פרי אשר זרעו בו	עביד פירי דבזרעיה בה	עֹשֶׂה פְרִי אֲשֶׁר זַרְעוֹ בּוֹ	עשה פרי אשר זרעו בו
למינהו ויהי כן:	לכנוותיה והוה כן:	לְמִינֵהוּ וַיְהִי כֵן:	למינהו ויהי כן:
ותוצא הארץ דשא עשב	ואנבטת ארעא דיתא עיסבא	וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב	ותוצא הארץ דשא עשב
מזריע זרע למינהו ועץ	מזרע בזרעיה לכנוותיה ואילן	מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ	מזריע זרע למינהו ועץ
עשה פרי אשר זרעו בו	עביד פירי דבזרעיה בה	עֹשֶׂה פְרִי אֲשֶׁר זַרְעוֹ בּוֹ	עשה פרי אשר זרעו בו
למינהו ויהי כן:	לכנוותיה והוה כן:	לְמִינֵהוּ וַיְהִי כֵן:	למינהו ויהי כן:
ויקרא אלהים לרקיע שמים	וקרא יי לתקפא שמיא	וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם	ויקרא אלהים לרקיע שמים
ויהי ערב ויהי בקר	והוה רמשא והוה צפרא	וַיְהִי עֶרֶב וַיְהִי בֹקֶר	ויהי ערב ויהי בקר
יום שלישי:	יומא תליתאי:	יוֹם שְׁלִישִׁי:	יום שלישי:

ויאמר אלהים יהי מארת	ואמר יי יהון נהורין	וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת	ויאמר אלהים יהי מארת
ברקיע השמים להבדיל בין	בתקפא דשמיא למפרש בין	בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין	ברקיע השמים להבדיל בין
היום ובין הלילה והיו	יממא ובין ליליא ויהון	הַיּוֹם וּבֵין הַלָּיְלָה וְהָיוּ	היום ובין הלילה והיו
לאתת ולמועדים ולימים	לאתין ולזמנין ולשנין	לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים	לאתת ולמועדים ולימים
ושנים: והיו למאורות	ושתיין: ויהון לנהורין	וְשָׁנִים: וְהָיוּ לִמְאוֹרֹת	ושנים: והיו למאורות
ברקיע השמים להאיר על	בתקפא דשמיא לאנהרא על	בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל	ברקיע השמים להאיר על
הארץ ויהי כן:	ארעא והוה כן:	הָאָרֶץ וַיְהִי כֵן:	הארץ ויהי כן:
ויעש אלהים את שני	ועבד יי ית תרין	וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי	ויעש אלהים את שני
המאורות הגדלים את	נהורין רברבין ית	הַמְּאֹרֹת הַגְּדֹלִים אֶת	המאורות הגדלים את
המאור הגדל לממשלת	נהורא רבא לשלטנות	הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת	המאור הגדל לממשלת
היום ואת המאור הקטן	יממא וית נהורא זעירא	הַיּוֹם וְאֶת הַמָּאוֹר הַקָּטֹן	היום ואת המאור הקטן
לממשלת הלילה ואת	לשלטנות ליליא וית	לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֶת	לממשלת הלילה ואת
הכוכבים: ויתן אותם	כוכבייא: ויתן יתהון	הַכּוֹכָבִים: וַיִּתֵּן אֹתָם	הכוכבים: ויתן אותם
אלהים ברקיע השמים	יי בתקפא דשמיא	אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם	אלהים ברקיע השמים
להאיר על הארץ: ולמשל	לאנהרא על ארעא: ולמשלטנא	לְהָאִיר עַל הָאָרֶץ: וְלִמְשֹׁל	להאיר על הארץ: ולמשל
ביום ובלילה ולהבדיל בין	ביממא ובליליא ולמפרש בין	בַּיּוֹם וּבַלָּיְלָה וּלְהַבְדִּיל בֵּין	ביום ובלילה ולהבדיל בין
האור ובין החשך וירא	נהורא ובין חשוכא וחזא	הָאוֹר וּבֵין הַחֹשֶׁךְ וַיַּרְא	האור ובין החשך וירא
אלהים כי טוב: ויהי ערב	יי ארום טב: והוה רמשא	אֱלֹהִים כִּי טוֹב: וַיְהִי עֶרֶב	אלהים כי טוב: ויהי ערב
ויהי בקר יום רביעי:	והוה צפרא יומא רביעאי:	וַיְהִי בֹקֶר יוֹם רְבִיעִי:	ויהי בקר יום רביעי:

ויאמר אלהים ישרצו המים	ואמר יי ירחשון מיא	וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם	ויאמר אלהים ישרצו המים
שרץ נפש חיה ועוף יעופף	רחשא נפש חייתא ועופא יפרח	שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף	שרץ נפש חיה ועוף יעופף
על הארץ על פני רקיע	על ארעא על אפי תקפא	עַל הָאָרֶץ עַל פְּנֵי רְקִיעַ	על הארץ על פני רקיע
השמים: ויברא אלהים	דשמיא: וברא יי	הַשָּׁמָיִם: וַיִּבְרָא אֱלֹהִים	השמים: ויברא אלהים
את התנינם הגדלים	ית תנינייא רברבייא	אֶת הַתַּנִּינִם הַגְּדֹלִים	את התנינם הגדלים
ואת כל נפש החיה	וית כל נפשא חייתא	וְאֵת כָּל נֶפֶשׁ הַחַיָּה	ואת כל נפש החיה
הרמשת אשר שרצו המים	דרחשא דשרצו מיא	הָרֹמֶשֶׂת אֲשֶׁר שָׁרְצוּ הַמַּיִם	הרמשת אשר שרצו המים
למינהם ואת כל עוף כנף	לכנוותהון וית כל עופא גפא	לְמִינֵהֶם וְאֵת כָּל עוֹף כָּנָף	למינהם ואת כל עוף כנף
למינהו וירא אלהים כי	לכנוותיה וחזא יי ארום	לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי	למינהו וירא אלהים כי
טוב: ויברך אותם אלהים	טב: ובריך יתהון יי	טוֹב: וַיְבָרֶךְ אֹתָם אֱלֹהִים	טוב: ויברך אותם אלהים
לאמר פרו ורבו ומלאו	למימר פרון ורבון ומלון	לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ	לאמר פרו ורבו ומלאו
את המים בימים והעוף	ית מיא בימא ועופא	אֶת הַמַּיִם בַּיַּמִּים וְהָעוֹף	את המים בימים והעוף
ירב בארץ: ויהי ערב	ייבי בארעא: והוה רמשא	יִרֶב בָּאָרֶץ: וַיְהִי עֶרֶב	ירב בארץ: ויהי ערב
ויהי בקר יום חמישי:	והוה צפרא יומא חמישאי:	וַיְהִי בֹקֶר יוֹם חֲמִישִׁי:	ויהי בקר יום חמישי:

ויאמר אלהים תוצא הארץ	ואמר יי תפיק ארעא	וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ	ויאמר אלהים תוצא הארץ
נפש חיה למינה בהמה	נפשא חייתא לכנוותה בעירא	נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה	נפש חיה למינה בהמה
ורמש וחיתו ארץ למינה	ורחשא וחיות ארעא לכנוותהון	וָרֶמֶשׂ וְחַיְתוֹ אֶרֶץ לְמִינָהּ	ורמש וחיתו ארץ למינה
ויהי כן: ויעש אלהים	והוה כן: ועבד יי	וַיְהִי כֵן: וַיַּעַשׂ אֱלֹהִים	ויהי כן: ויעש אלהים
את חיתו הארץ למינה	ית חיות ארעא לכנוותהון	אֶת חַיַּת הָאָרֶץ לְמִינָהּ	את חיתו הארץ למינה
ואת הבהמה למינה	וית בעירא לכנוותה	וְאֶת הַבְּהֵמָה לְמִינָהּ	ואת הבהמה למינה
וכל רמש האדמה למינהו	וכל רחשא דארעא לכנוותיה	וְכֹל רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ	וכל רמש האדמה למינהו
וירא אלהים כי טוב:	וחזא יי ארום טב:	וַיַּרְא אֱלֹהִים כִּי טוֹב:	וירא אלהים כי טוב:

ויאמר אלהים נעשה אדם	ואמר יי נעבד אנש	וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם	ויאמר אלהים נעשה אדם
בצלמנו כדמותנו וירדו	בדמותנא ויתרעון	בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ	בצלמנו כדמותנו וירדו
בדגת הים ובעוף השמים	בנוני ימא ובעופא דשמיא	בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם	בדגת הים ובעוף השמים
ובבהמה ובכל הארץ	ובבעירא ובכל ארעא	וּבַבְּהֵמָה וּבְכָל הָאָרֶץ	ובבהמה ובכל הארץ
ובכל הרמש הרמש על	ובכל רחשא דרחש על	וּבְכָל הָרֶמֶשׂ הָרֹמֵשׂ עַל	ובכל הרמש הרמש על
הארץ: ויברא אלהים	ארעא: וברא יי	הָאָרֶץ: וַיִּבְרָא אֱלֹהִים	הארץ: ויברא אלהים
את האדם בצלמו בצלם	ית אנש בדמותיה בדמות	אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם	את האדם בצלמו בצלם
אלהים ברא אתו זכר	יי ברא יתיה דכר	אֱלֹהִים בָּרָא אֹתוֹ זָכָר	אלהים ברא אתו זכר
ונקבה ברא אתם: ויברך	ונוקבא ברא יתהון: ובריך	וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרֶךְ	ונקבה ברא אתם: ויברך
אתם אלהים ויאמר להם	יתהון יי ואמר להון	אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם	אתם אלהים ויאמר להם
אלהים פרו ורבו ומלאו	יי פרון ורבון ומלון	אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ	אלהים פרו ורבו ומלאו
את הארץ וכבשוה ורדו	ית ארעא וכבשוה ותתרעון	אֶת הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ	את הארץ וכבשוה ורדו
בדגת הים ובעוף השמים	בנוני ימא ובעופא דשמיא	בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם	בדגת הים ובעוף השמים
ובכל חית הארץ ובכל	ובכל חיות ארעא ובכל	וּבְכָל חַיָּת הָאָרֶץ וּבְכָל	ובכל חית הארץ ובכל
הרמש הרמש על הארץ:	רחשא דרחש על ארעא:	הָרֶמֶשׂ הָרֹמֵשׂ עַל הָאָרֶץ:	הרמש הרמש על הארץ:
ויאמר אלהים הנה נתתי	ואמר יי הא יהבית	וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי	ויאמר אלהים הנה נתתי
לכם את כל עשב זרע	לכון ית כל עיסבא מזרע	לָכֶם אֶת כָּל עֵשֶׂב זֹרֵעַ	לכם את כל עשב זרע
זרע אשר על פני כל	זרע דעל אפי כל	זֶרַע אֲשֶׁר עַל פְּנֵי כָל	זרע אשר על פני כל
הארץ ואת כל העץ אשר	ארעא וית כל אילנא דבה	הָאָרֶץ וְאֶת כָּל הָעֵץ אֲשֶׁר	הארץ ואת כל העץ אשר
בו פרי עץ זרע זרע	פירי אילנא מזרע זרע	בּוֹ פְרִי עֵץ זֹרֵעַ זָרַע	בו פרי עץ זרע זרע
לכם יהיה לאכלה:	לכון יהי למיכל:	לָכֶם יִהְיֶה לְאָכְלָה:	לכם יהיה לאכלה:
ולכל חית הארץ ולכל	ולכל חיות ארעא ולכל	וּלְכָל חַיַּת הָאָרֶץ וּלְכָל	ולכל חית הארץ ולכל
עוף השמים ולכל רומש	עופא דשמיא ולכל רחשא	עוֹף הַשָּׁמַיִם וּלְכֹל רוֹמֵשׂ	עוף השמים ולכל רומש
על הארץ אשר בו נפש	דרחש על ארעא דבה נפשא	עַל הָאָרֶץ אֲשֶׁר בּוֹ נֶפֶשׁ	על הארץ אשר בו נפש
חיה את כל ירק עשב	חייתא ית כל ירוק עיסבא	חַיָּה אֶת כָּל יֶרֶק עֵשֶׂב	חיה את כל ירק עשב
לאכלה ויהי כן:	למיכל והוה כן:	לְאָכְלָה וַיְהִי כֵן:	לאכלה ויהי כן:
וירא אלהים את כל	וחזא יי ית כל	וַיַּרְא אֱלֹהִים אֶת כָּל	וירא אלהים את כל
אשר עשה והנה טוב	דעבד והא טב	אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב	אשר עשה והנה טוב
מאד ויהי ערב ויהי	לחדא והוה רמשא והוה	מְאֹד וַיְהִי עֶרֶב וַיְהִי	מאד ויהי ערב ויהי
בקר יום הששי:	צפרא יומא שתיתאי:	בֹקֶר יוֹם הַשִּׁשִּׁי:	בקר יום הששי:

ויכלו השמים והארץ	ושלמו שמיא וארעא	וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ	ויכלו השמים והארץ
וכל צבאם: ויכל אלהים	וכל חילהון: ושלם יי	וְכָל צְבָאָם: וַיְכַל אֱלֹהִים	וכל צבאם: ויכל אלהים
ביום השביעי מלאכתו	ביממא שביעאי עבדתיה	בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ	ביום השביעי מלאכתו
אשר עשה וישבת ביום	דעבד ושבת ביממא	אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם	אשר עשה וישבת ביום
השביעי מכל מלאכתו	שביעאי מכל עבדתיה	הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ	השביעי מכל מלאכתו
אשר עשה: ויברך אלהים	דעבד: ובריך יי	אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים	אשר עשה: ויברך אלהים
את יום השביעי ויקדש	ית יממא שביעאי וקדיש	אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ	את יום השביעי ויקדש
אתו כי בו שבת מכל	יתיה ארום ביה שבת מכל	אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל	אתו כי בו שבת מכל
מלאכתו אשר ברא אלהים	עבדתיה דברא יי	מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים	מלאכתו אשר ברא אלהים
לעשות:	למעבד:	לַעֲשׂוֹת:	לעשות:

אלה תולדות השמים	דא יהוסין שמיא	אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם	אלה תולדות השמים
והארץ בהבראם ביום	וארעא במתבריהון ביממא	וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם	והארץ בהבראם ביום
עשות יי אלהים ארץ	דעבד יי אלהים ארעא	עֲשׂוֹת יְיָ אֱלֹהִים אֶרֶץ	עשות יי אלהים ארץ
ושמים: וכל שיח השדה	ושמיא: וכל שיחא דחקלא	וְשָׁמָיִם: וְכֹל שִׂיחַ הַשָּׂדֶה	ושמים: וכל שיח השדה
טרם יהיה בארץ וכל	עד לא הוה בארעא וכל	טֶרֶם יִהְיֶה בָּאָרֶץ וְכָל	טרם יהיה בארץ וכל
עשב השדה טרם יצמח	עיסבא דחקלא עד לא צמח	עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח	עשב השדה טרם יצמח
כי לא המטיר יי אלהים	ארום לא אמטר יי אלהים	כִּי לֹא הִמְטִיר יְיָ אֱלֹהִים	כי לא המטיר יי אלהים
על הארץ ואדם אין	על ארעא ואנש לית	עַל הָאָרֶץ וְאָדָם אַיִן	על הארץ ואדם אין
לעבד את האדמה:	למפלח ית אדמתא:	לַעֲבֹד אֶת הָאֲדָמָה:	לעבד את האדמה:
ואד יעלה מן הארץ	ומבוע יסוק מן ארעא	וְאֵד יַעֲלֶה מִן הָאָרֶץ	ואד יעלה מן הארץ
והשקה את כל פני	ואשקי ית כל אפי	וְהִשְׁקָה אֶת כָּל פְּנֵי	והשקה את כל פני
האדמה: ויצר יי אלהים	אדמתא: ויצר יי אלהים	הָאֲדָמָה: וַיִּצֶר יְיָ אֱלֹהִים	האדמה: ויצר יי אלהים
את האדם עפר מן האדמה	ית אנש עפרא מן אדמתא	אֶת הָאָדָם עָפָר מִן הָאֲדָמָה	את האדם עפר מן האדמה
ויפח באפיו נשמת חיים	ונפח באפוהי נשמתא דחיין	וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים	ויפח באפיו נשמת חיים
ויהי האדם לנפש חיה:	והוה אנש לנפשא חייתא:	וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:	ויהי האדם לנפש חיה:
ויטע יי אלהים גן בעדן	ונצב יי אלהים גנתא בעדן	וַיִּטַּע יְיָ אֱלֹהִים גַּן בְּעֵדֶן	ויטע יי אלהים גן בעדן
מקדם וישם שם את	מקדם ואושיט תמן ית	מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת	מקדם וישם שם את
האדם אשר יצר:	אנש דיצר:	הָאָדָם אֲשֶׁר יָצָר:	האדם אשר יצר:
ויצמח יי אלהים מן	ואצמח יי אלהים מן	וַיַּצְמַח יְיָ אֱלֹהִים מִן	ויצמח יי אלהים מן
האדמה כל עץ נחמד	אדמתא כל אילן דשפיר	הָאֲדָמָה כָּל עֵץ נֶחְמָד	האדמה כל עץ נחמד
למראה ומוב למאכל	למחזי ומוב למיכל	לְמַרְאֶה וְטוֹב לְמַאֲכָל	למראה ומוב למאכל
ועץ החיים בתוך הגן	ואילן חיי בגו גנתא	וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן	ועץ החיים בתוך הגן
ועץ הדעת מוב ורע:	ואילן מדע מוב ובישא:	וְעֵץ הַדַּעַת מוֹב וָרָע:	ועץ הדעת מוב ורע:
ונהר יוצא מעדן	ונהר נגיד מעדן	וְנָהָר יוֹצֵא מֵעֵדֶן	ונהר יוצא מעדן
להשקות את הגן	לאשקאה ית גנתא	לְהַשְׁקוֹת אֶת הַגָּן	להשקות את הגן
ומשם יפרד והיה לארבעה	ומתמן יתפרש והוה לארבעה	וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה	ומשם יפרד והיה לארבעה
ראשים: שם האחד פישון	רישין: שום חד פישון	רָאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן	ראשים: שם האחד פישון
הוא הסובב את כל	הוא דסחר ית כל	הוּא הַסֹּבֵב אֵת כָּל	הוא הסובב את כל
ארץ החוילה אשר שם	ארעא דחוילה דתמן	אֶרֶץ הַחֲוִילָה אֲשֶׁר שָׁם	ארץ החוילה אשר שם
הזהב: וזהב הארץ ההוא	דהבא: ודהבא דארעא ההיא	הַזָּהָב: וּזְהַב הָאָרֶץ הַהִוא	הזהב: וזהב הארץ ההוא
מוב שם הבדלח ואבן	מוב תמן בדולחא ואבן	טוֹב שָׁם הַבְּדֹלַח וְאֶבֶן	מוב שם הבדלח ואבן
השהם: ושם הנהר השני	שהמא: ושום נהרא תניינא	הַשֹּׁהַם: וְשֵׁם הַנָּהָר הַשֵּׁנִי	השהם: ושם הנהר השני
גיחון הוא הסובב את	גיחון הוא דסחר ית	גִּיחוֹן הוּא הַסֹּבֵב אֵת	גיחון הוא הסובב את
כל ארץ כוש: ושם	כל ארעא דכוש: ושום	כָּל אֶרֶץ כּוּשׁ: וְשֵׁם	כל ארץ כוש: ושם
הנהר השלישי חדקל	נהרא תליתאי חדקל	הַנָּהָר הַשְּׁלִישִׁי חִדֶּקֶל	הנהר השלישי חדקל
הוא ההולך קדמת	הוא דאזל קדם	הוּא הַהֹלֵךְ קִדְמַת	הוא ההולך קדמת
אשור והנהר הרביעי	אתור ונהרא רביעאי	אַשּׁוּר וְהַנָּהָר הָרְבִיעִי	אשור והנהר הרביעי
הוא פרת: ויקח יי	הוא פרת: ונסיב יי	הוּא פְרָת: וַיִּקַּח יְיָ	הוא פרת: ויקח יי
אלהים את האדם	ית אנש	אֱלֹהִים אֶת הָאָדָם	אלהים את האדם
ויניחהו בגן עדן	ואנח יתיה בגנתא דעדן	וַיַּנִּיחֵהוּ בְּגַן עֵדֶן	ויניחהו בגן עדן
לעבדה ולשמרה:	למפלחה ולמטרה:	לְעָבְדָהּ וּלְשָׁמְרָהּ:	לעבדה ולשמרה:
ויצו יי אלהים על	ופקיד יי אלהים על	וַיְצַו יְיָ אֱלֹהִים עַל	ויצו יי אלהים על
האדם לאמר מכל עץ	אנש למימר מכל אילן	הָאָדָם לֵאמֹר מִכֹּל עֵץ	האדם לאמר מכל עץ
הגן אכל תאכל:	גנתא מיכל תיכול:	הַגָּן אָכֹל תֹּאכֵל:	הגן אכל תאכל:
ומעץ הדעת מוב ורע	ומאילן מדע מוב ובישא	וּמֵעֵץ הַדַּעַת מוֹב וָרָע	ומעץ הדעת מוב ורע
לא תאכל ממנו כי	לא תיכול מיניה ארום	לֹא תֹאכַל מִמֶּנּוּ כִּי	לא תאכל ממנו כי
ביום אכלך ממנו	ביממא מיכלך מיניה	בְּיוֹם אֲכָלְךָ מִמֶּנּוּ	ביום אכלך ממנו
מות תמות: ויאמר יי	מות תתקטל: ואמר יי	מוֹת תָּמוּת: וַיֹּאמֶר יְיָ	מות תמות: ויאמר יי
אלהים לא מוב היות	אלהים לא מוב למהוי	אֱלֹהִים לֹא מוֹב הֱיוֹת	אלהים לא מוב היות
האדם לבדו אעשה לו	אנש בלחודוי אעבד ליה	הָאָדָם לְבַדּוֹ אֶעֱשֶׂה לּוֹ	האדם לבדו אעשה לו
עזר כנגדו: ויצר יי	סעד כקבליה: ויצר יי	עֵזֶר כְּנֶגְדּוֹ: וַיִּצֶר יְיָ	עזר כנגדו: ויצר יי
אלהים מן האדמה כל	אלהים מן אדמתא כל	אֱלֹהִים מִן הָאֲדָמָה כָּל	אלהים מן האדמה כל
חית השדה וכל עוף	חיות חקלא וכל עופא	חַיַּת הַשָּׂדֶה וְכָל עוֹף	חית השדה וכל עוף
השמים ויבא אל האדם	דשמיא ואיתי לות אנש	הַשָּׁמַיִם וַיָּבֵא אֶל הָאָדָם	השמים ויבא אל האדם
לראות מה יקרא לו	לחזאה מה יקרי ליה	לִרְאוֹת מַה יִּקְרָא לוֹ	לראות מה יקרא לו
וכל אשר יקרא לו	וכל דיקרי ליה	וְכֹל אֲשֶׁר יִקְרָא לוֹ	וכל אשר יקרא לו
האדם נפש חיה הוא	אנש נפשא חייתא הוא	הָאָדָם נֶפֶשׁ חַיָּה הוּא	האדם נפש חיה הוא
שמו: ויקרא האדם	שמיה: וקרא אנש	שְׁמוֹ: וַיִּקְרָא הָאָדָם	שמו: ויקרא האדם
שמות לכל הבהמה	שמהן לכל בעירא	שֵׁמוֹת לְכָל הַבְּהֵמָה	שמות לכל הבהמה
ולעוף השמים ולכל	ולעופא דשמיא ולכל	וּלְעוֹף הַשָּׁמַיִם וּלְכֹל	ולעוף השמים ולכל
חית השדה ולאדם לא	חיות חקלא ולאנש לא	חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא	חית השדה ולאדם לא
מצא עזר כנגדו:	אשכח סעד כקבליה:	מָצָא עֵזֶר כְּנֶגְדּוֹ:	מצא עזר כנגדו:
ויפל יי אלהים תרדמה	ואפל יי אלהים שנתא	וַיַּפֵּל יְיָ אֱלֹהִים תַּרְדֵּמָה	ויפל יי אלהים תרדמה
על האדם ויישן ויקח	על אנש ונים ונסיב	עַל הָאָדָם וַיִּישָׁן וַיִּקַּח	על האדם ויישן ויקח
אחת מצלעתיו ויסגר	חד מסנסנוהי ואסגר	אַחַת מִצַּלְעֹתָיו וַיִּסְגֹּר	אחת מצלעתיו ויסגר
בשר תחתנה: ויבן יי	בסר תחתיה: ובנא יי	בָּשָׂר תַּחְתֶּנָּה: וַיִּבֶן יְיָ	בשר תחתנה: ויבן יי
אלהים את הצלע	ית סנסנא	אֱלֹהִים אֶת הַצֵּלָע	אלהים את הצלע
אשר לקח מן האדם	דנסיב מן אנש	אֲשֶׁר לָקַח מִן הָאָדָם	אשר לקח מן האדם
לאשה ויבאה אל האדם:	לאתא ואעלה לות אנש:	לְאִשָּׁה וַיְבִאֶהָ אֶל הָאָדָם:	לאשה ויבאה אל האדם:
ויאמר האדם זאת	ואמר אנש דא	וַיֹּאמֶר הָאָדָם זֹאת	ויאמר האדם זאת
הפעם עצם מעצמי	זמן עצם מעצמי	הַפַּעַם עֶצֶם מֵעֲצָמַי	הפעם עצם מעצמי
ובשר מבשרי לזאת	ובסר מבסרי לדא	וּבָשָׂר מִבְּשָׂרִי לְזֹאת	ובשר מבשרי לזאת
יקרא אשה כי מאיש	תתקרי אתתא ארום מגבר	יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ	יקרא אשה כי מאיש
לקחה זאת: על כן	נסיבת דא: על כן	לֻקְחָה זֹּאת: עַל כֵּן	לקחה זאת: על כן
יעזב איש את אביו	יבטל גבר ית אבוי	יַעֲזָב אִישׁ אֶת אָבִיו	יעזב איש את אביו
ואת אמו ודבק באשתו	ואת אמיה ויתדבק באתתיה	וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ	ואת אמו ודבק באשתו
והיו לבשר אחד:	והוון לבסר חד:	וְהָיוּ לְבָשָׂר אֶחָד:	והיו לבשר אחד:
והיו שניהם ערומים	והוו תרויהון ערטילאין	וְהָיוּ שְׁנֵיהֶם עֲרוּמִּים	והיו שניהם ערומים
האדם ואשתו ולא	אנש ואתתיה ולא	הָאָדָם וְאִשְׁתּוֹ וְלֹא	האדם ואשתו ולא
יתבששו: והנחש	יתבהתון: וחויא	יִתְבֹּשָׁשׁוּ: וְהַנָּחָשׁ	יתבששו: והנחש
היה ערום מכל	הוה ערטילאי מכל	הָיָה עָרוּם מִכֹּל	היה ערום מכל
חית השדה אשר עשה	חיות חקלא דעבד	חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה	חית השדה אשר עשה
יי אלהים ויאמר אל	יי אלהים ואמר לות	יְיָ אֱלֹהִים וַיֹּאמֶר אֶל	יי אלהים ויאמר אל
האשה אף כי אמר	אתתא אוף הכי אמר	הָאִשָּׁה אַף כִּי אָמַר	האשה אף כי אמר
אלהים לא תאכלו	יי לא תיכלון	אֱלֹהִים לֹא תֹאכְלוּ	אלהים לא תאכלו
מכל עץ הגן: ותאמר	מכל אילן גנתא: ואמרת	מִכֹּל עֵץ הַגָּן: וַתֹּאמֶר	מכל עץ הגן: ותאמר
האשה אל הנחש	אתתא לחויא	הָאִשָּׁה אֶל הַנָּחָשׁ	האשה אל הנחש

Elementa Primæva Linguæ Sanctæ consistunt in

The first ele

part: accidental: punct:

a	e	i	o	u
אַ	אֶ	אִ	אֹ	אֻ
בַ	בֶ	בִ	בֹ	בֻ
גַ	גֶ	גִ	גֹ	גֻ
דַ	דֶ	דִ	דֹ	דֻ
הַ	הֶ	הִ	הֹ	הֻ
וַ	וֶ	וִ	וֹ	וּ
זַ	זֶ	זִ	זֹ	זֻ
חַ	חֶ	חִ	חֹ	חֻ
טַ	טֶ	טִ	טֹ	טֻ
יַ	יֶ	יִ	יֹ	יֻ
כַ	כֶ	כִ	כֹ	כֻ
לַ	לֶ	לִ	לֹ	לֻ
מַ	מֶ	מִ	מֹ	מֻ
נַ	נֶ	נִ	נֹ	נֻ
סַ	סֶ	סִ	סֹ	סֻ
עַ	עֶ	עִ	עֹ	עֻ
פַ	פֶ	פִ	פֹ	פֻ
צַ	צֶ	צִ	צֹ	צֻ
קַ	קֶ	קִ	קֹ	קֻ
רַ	רֶ	רִ	רֹ	רֻ
שַׁ	שֶׁ	שִׁ	שֹׁ	שֻׁ
תַ	תֶ	תִ	תֹ	תֻ

Other Syllables aliæ syllabæ

gua	gue	gui	guo	guen
ḫua	ḫue	ḫui	ḫuo	ḫuen
kua	kue	kui	kuo	kuen
qua	que	qui	quo	quen

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Son:	loc:	Form:	Nom:	
nā vāv	נָ וָ	◌ָ	qamets	long
nē vēv	נֵ וֵ	◌ֵ	tzere	
nī viv	נִ וִ	◌ִ	Xireq	
nō vōv	נֹ וֹ	◌ֹ	xolem	
nū vūv	נֻ וּ	◌ֻ	Sureq	
năv vă	נַ וַ	◌ַ	fataX	short vowels
nĕv vĕ	נֶ וֶ	◌ֶ	Segol	
nĭv vĭ	נִ וִ	◌ִ	Xireq	
nŏv vŏ	נָ וָ	◌ָ	qomets	
nŭv vŭ	נֻ וֻ	◌ֻ	qubbuts	
Semivocales		:	sva Simplex	
a		–:	Srafata X	
a		–	fata gumbuta	
e		ֵ:	Svasegol	
o		◌ֹ:	Svaqomets	

All under the three Semivocales subj.

(	geres	ם	thisa qdanna	qadma
((	grasayim	ם	thisa qdola	farsa
:.	segolta	ם	qarne fara	rbia
׀	salsèlet	ם	zaqefqadol	fazer
:		ם	zaqefqadol	zarqa
׀	yeraX	)	merka	tifXa
ʌ	itnaX	))	merka kfula	munaX
׀	silluq	׀	tbix	mahfaX
		׀	darga	gtib

Arabic: Syriac: Ebr: & Chald: not-vowels: consonants accent above vowels below vowels

a	◌ַ	◌	ftoXa
e	◌ֵ	◌	rbotza
i	◌ִ	◌	Xbotza
o	◌ָ	◌	zqafa
u	◌ֻ	◌	rqoXa

These have their place: These very rarely: These may stand either above or below: * kai pro vai usitat.

These are other prickes used but not much materially yet treated of in their due place. Puncta alia parvi momenti habes in Grām.:

doubled they are sounded tha			
בּ ban ben	בִּ bin	בּ bon bun	ba be
			bi
			bo bu

◌ַ	fata	
◌ִ	kesra	
◌ُ	damis	
These 3 belong only to ו hec tria solum pro elif.	◌ֲ	hameza
	◌ٓ	weila
	◌ّ	meddah
These 2 to all except ו hæc duo pro omnib: literis	◌ּ	giesm
	◌ْ	tyshdid

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Arabic:

9. Fig: shewing ye reason of their shape.	Form: Punct	Separat:	Nom:
1. א	ا	ا	elif
2. ב	ب	ـب	be
3. ג	ج	ـج	gim
4. ד	د	ـد	del
5. ה	ه	ـه	he
6. ו	و	ـو	vew
7. ז	ز	ـز	ze
8. ח	ح	ـح	hsel
9. ט	ط	ـط	hha
10. י	ي	ـي	kha
20. כ	ك	ـك	tha
30. ל	ل	ـل	ye
40. מ	م	ـم	kef
50. נ	ن	ـن	lem
60. ס	س	ـس	mim
70. ע	ع	ـع	nun
80. פ	ف	ـف	shin
90. צ	ص	ـص	ayin
100. ק	ق	ـق	gayin
200. ר	ر	ـر	fe
300. ש	ش	ـش	sad
400. ת	ت	ـت	dad
	ث	ـث	da
	خ	ـخ	qaf
	ذ	ـذ	ra
	ض	ـض	sin
	ظ	ـظ	tse
	غ	ـغ	te

The order of Cyprianus K. of latter Arabians: ابجدهوزحطيكلمنسعفصقرشتثخذضظغ

Ordo factitius posteriorum Arab & Syr.:

Novem Simplicia Arab. Figuræ totius Alf: Arab.

The numbers of the Arabians: Num: Pers Turk: Ar: Mal:

1	١	۱	١	١	١	١	١
2	٢	۲	٢	٢	٢	٢	٢
3	٣	۳	٣	٣	٣	٣	٣
4	٤	۴	٤	٤	٤	٤	٤
5	٥	۵	٥	٥	٥	٥	٥
6	٦	۶	٦	٦	٦	٦	٦
7	٧	۷	٧	٧	٧	٧	٧
8	٨	۸	٨	٨	٨	٨	٨
9	٩	۹	٩	٩	٩	٩	٩
10	١٠	۱۰	١٠	١٠	١٠	١٠	١٠
11	١١	۱۱	١١	١١	١١	١١	١١
12	١٢	۱۲	١٢	١٢	١٢	١٢	١٢
13	١٣	۱۳	١٣	١٣	١٣	١٣	١٣
14	١٤	۱۴	١٤	١٤	١٤	١٤	١٤
15	١٥	۱۵	١٥	١٥	١٥	١٥	١٥
16	١٦	۱۶	١٦	١٦	١٦	١٦	١٦
17	١٧	۱۷	١٧	١٧	١٧	١٧	١٧
18	١٨	۱۸	١٨	١٨	١٨	١٨	١٨
19	١٩	۱۹	١٩	١٩	١٩	١٩	١٩
20	٢٠	۲۰	٢٠	٢٠	٢٠	٢٠	٢٠
30	٣٠	۳۰	٣٠	٣٠	٣٠	٣٠	٣٠
40	٤٠	۴۰	٤٠	٤٠	٤٠	٤٠	٤٠
50	٥٠	۵۰	٥٠	٥٠	٥٠	٥٠	٥٠
60	٦٠	۶۰	٦٠	٦٠	٦٠	٦٠	٦٠
70	٧٠	۷۰	٧٠	٧٠	٧٠	٧٠	٧٠
80	٨٠	۸۰	٨٠	٨٠	٨٠	٨٠	٨٠
90	٩٠	۹۰	٩٠	٩٠	٩٠	٩٠	٩٠
100	١٠٠	۱۰۰	١٠٠	١٠٠	١٠٠	١٠٠	١٠٠

27 26 25 24 23 22

Roman:

All ye letters n the foregoing these 8 viz: in with the follow Yet those six ty ioyned in t by with ﻑ & ﻕ

Omnes liter antece dentis præter 8. in baser tamen tidianâ scrip ianguntur seq ث, ظh, ش: ڈ ds h, ڈ d

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Alf. Ebr. ex de Balm. p. 5.

Abr.	1648																					
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	
א	ב	נ	ד	ח	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	
ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	
ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	ם	
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	

UMI

… first elements of the Oriental language consisting of
part: essential: consonant:

Syriac: Form: Junct: Roman:	Syriac: Form: Junct: Leid:	Syriac: Form: Separat: Rom:	Syriac: Form: Separat: Leid:	Syriac: Form: Separat: Capit:	Syriac: Nom:	Æthiopic: Form:	Æthiopic: Nom:	Samar: Form:	Chald: & Ebr: Form: Rabin: German:	Chald: & Ebr: Form: Rabin: Italic:	Chald: & Ebr: Form: Biblic:	Chald: & Ebr: Nom:	Sam
					daleth		alf				א	aleph 1	'
					beth		bet				ב	beth 2	b
					gomal		gaml				ג	gimel 3	g
					dalat		dent				ד	daleth 4	d
					he		hoi				ה	he 5	h
					vau		vave				ו	vau 6	v
					zayin		zai				ז	zayin 7	z
					khet		hharm khaut				ח	khet 8	kh
					thet		thait				ט	thet 9	th
					yud		yaman				י	yod 10	y
					kof		kef				כ	kaf 20	k
					lomad		lavi				ל	lamed 30	l
					mim		mai				מ	mem 40	m
					nun		nahas				נ	nun 50	n
					shemk		shaut				ס	shamek 60	sh
					ae		ayin				ע	ayin 70	"
					fe		af yait				פ	fe 80	f
					tsode		tsadai zappa				צ	tsade 90	ts
					qof		qaf				ק	quf 100	q
					ris		res				ר	res 200	r
					sin		psa saat				ש	sin 300	s
					tau		tavi				ת	tan 400	t

ye letters may be joyned w^th
foregoing and all (except
e 8 viz: in Syr. ﻫ ﻭ ﺯ ﺩ ﺟ ﺑ ﺍ
the following ﺳ ﻋ ﻓ ﻗ ﺷ in Ar
those six are most frequen
joyned in the MSS especial
with ﺍ & ﻫ except alif: &
unes literæ junguntur
cedenti; item sequenti,
eter 8. in Syr. & 6 in Arab
ex tamen in Coleri et quo
anâ scripturâ frequenter
guntur sequenti, præcipuè
sh, sic: ﺭ rh, ﺯ zh, ﻭ vh,
ls h, ﻝ dh, &c

21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
8000	7000	6000	5000		4000		3000		2000			1000			900	800	700	600	500	
ח א	ז א	ו א	ה א		ד א		ג א		ב א			א vel א			צ	פ	ז	ם	ך	

Alf. Ebr. spurium ex MS: Pers. CR. 400 annor

The Preface.

IF *this Tongue ſhall become eaſy and common wee muſt lay downe good fundamentall Rules for two divers Bookes*, viz. *The Grammer and the Dictionary.* Orthography *gives the fundamentall Rules for* Analogy; *for whatſoever is naturall and eſſentiall unto this Tongue in the former, will yeeld eſſentiall Rules for the latter. And whatſoever is* onely *accidentall to this tongue (being brought in by ſome ingenious invention) will afford Rules onely for accidentall obſervations in* Analogy.

Analogy *is the ſecond part of Grammer contayning Rules for Noun and Verb, and layeth downe likewiſe the fundamentall order of the Dictionary.*

Upon the inward eſſentiall diviſion of the Analogy *dependeth the multitude and diſtinction of the* Syntactical Rules.

Every part being of a different Office, Degree, and Action muſt be kept within its bounds and limits, as for inſtance, whatſoever belongs unto Ana-

logy *must not be brought unto* Orthography, *nor* Syntacticall *things unto* Analogy. *Wee must first diligently and distinctly consider single Words, before wee come to the joyning sence: Therefore in the Dictionary as well as in the Grammer all care must be had to insert such things as will make the Tongue easy and plaine. The Dictionary will afford greater ease for this Tongue then the Grammer it selfe, and it is either Generall, or Speciall. The Generall comprehendes not only all the Rootes of* Ebrew, Calde, Samaritan, Syriac, Arabic, *and* Ethiopic, *but also their divers formes of Nouns and Verbs* Analogall, *or* Anomall, *collected out of severall Authors, and Dictionaries, with all their speciall significations. The speciall contayning all the* 8000 *Roots, with the* Ebrew, *and* Calde *formes, so farre onely as they are extant in the* Ebrew *Bible, not onely with all the significations of them as hitherto set downe by Authors, but also much inriched with* Calde, Syriac, Arabic, *and* Ethiopic *significations, which will doe much good frequently in the Bible.*

A Generall Grammer for *Ebrew, Samaritan, Calde, Syriac, Arabic,* and *Etiopic.*

Rule 1.

As other Tongues may bee written forwards or backwards, that is towards the right or left hand, so this.

Therefore *Ebrew, Samaritic, Syriac* and *Arabic* is written towards the left, *Ethiopic* towards the right hand, like Greeke, and Latine, and all other European tongues, descending from this primitive.

Rule 11 *As other Tongues, so this writes the Letters apart, or joynes them.*

The Iewes as they write any tongue with their letters, so did they the bible and other bookes of note with Letters a part, (as we do in printing) yet in their common writings (doubtlesse) they did (as we doe for celerity sake) joyne their Letters. And that by a threefold argument, 1. Because it is naturall to all people to write fast, and ioyning the caracters is the onely way. 2. The heathens contradistinct to the Jewes of that Country, *viz.* the *Syrians* being Christians,

and *Arabians* for the moſt part *Muhammedans*, doe write the Letters joyntly, as other Countries do, when they would write faſt. And no doubt, it is the common courſe of that Country as well as it is of ours. Onely ſome few Letters they joyne not, (*viz.* The *Syrians* a,d,e,u,tz,r,t, or Olaf, dolat, He, Vau, Tzode, Reſs, and Taw. The *Arabians*, a,d,w,z, & r, or Elif, Del, (Dſel) vaw, zayin, ra.) with any following Letter, but with the foregoing they are as well as any other. a,& l, or Aleph, and Lamed are found joyned in one figure by the Jewes.

The *Etiopians* do write every Letter apart like the Jewes, which I thinke is done by them onely in ſome bookes of note as the bible, and all Church-books, yet in common writings I doubt not but that they joyne them as well as wee. Otherwiſe they may be thought to want the common ſence in writing. I deſire that this may be enquired after, and being found by experience to be ſo, that *Europe* may be acquainted with it.

Rule. 3. *The eſſentiall duct (or ſtroak) of the Letters in this whole primitive Tongue is one and the ſame.*

Ebrew and *Calde* Letters are the very ſame, for there are no *Caldeans* extant, but the *Iewes* (ſince the *Babilonian* captivity) who gave unto that forme of writing and pronunciation (which they learnt there) the name of *Calde*; notwithſtanding they lived in Jeruſalem and the reſt of the holy Land. The *Iewes* uſe theſe *murabba* or *ſquare Letters* which they call *Calde* in any tongue whatſoever, as in *Italian*, *Spaniſh*, *German*, *French*, *Perſian*, *Arabic*, *Turkiſh*, *Potonian*, or *Muſcouian* tongues.

The *Samaritan* are the old *Ebrew* Letters, uſed by the *Jewes* before the *Babilonian* captivity. My reaſon is this, *Firſt*, becauſe they are leſſe poliſhed more crooked, unproportionable, uneven, and illfavoured

red, then the common *Ebrew* now in use. For as the *Jewes* (before the captivity) were lesse civilized, more proud, stifnecked, rebellious, untractable, and hardhearted, not onely to strangers but to themselves also: (as appeares by the generall complaint of the Prophets) so (after that affliction of 70 yeares captivity) they became more meeke, humble, patient, and tractable: and in that time finding that the *Caldeans* had the same Language, in essence, with them, and that their writing was more neate and comely then their own (by how much those were a better governed and policy'd people then they) they began not onely to learne, but affect, and that so well that they left their owne, crooked, and illfavoured Character unto those *Samaritans*, (which they called Cuttims, because descending from *Cuthaya*, or *Scythia*,) out of an hatred of their worship, and religion, and love of their owne religion, and new learned Character, which they found to bee more easy and neate than their old. *Secondly*, because it is the common course of all Nations to mend the fashion of their writing, as the *Germans*, *Low-duch*, *Polonians*, and *English* themselves have done, and do yet dayly.

The *Syrian* Characters are the same formerly used in *Syria*, *Cnaan*, *Flistea*, or *Palestina*, by the Heathens or Christians, not the Jewes, and thence it is that the greatest difference betwixt *Calde* and *Syriac* is only in the characters, the tongue being the same called *Calde*, when the Jewes speake it, and *Syriac* when the Christians. Now wee know well enough, that religion doth not change the tongue, as when popery was cast out of *England*, the tongue did remaine the same. And those petty differences betweene *Calde* and *Syriac* taught by *Emira*, *Ecchellensis*, *Waserus*, *Masius*, *Crinesius*, de *Dieu*, and others following them, shall all be cleared up, and taken away in their proper,

per place. Neither do they write downewards (as *Maſius* &c. affirme) but onely ſome men for their more perfect and accurate writing, turne firſt their paper downeward, then make they that baſis or fundamentall ſtrooke, whereby the characters are joyned, downward, and ſo write the body of the Letters all along upon it; which fully done, they turne againe upwards; Nor do they uſe many different faſhions of their writings about the lines, but write line for line as wee do. And there are many thouſands that do not turne their paper and yet write as faire and ſwift as the other. And this I have obſerved my ſelfe by many that have reſolved mee that queſtion; The other *Syriac Eſtrangelo Letters* are alſo the ſame, but onely that they are leſſe poliſhed as being more ancient.

The *Arabians* as they have the ſame way of joyning, ſo have they likewiſe the eſſentiall writing. The names (if fully written) would appeare to be, [1.] the ſame names, [2.] the ſame ſort of Letters, [3.] the names to be taken out of the ſame tongue, and [4.] that their order ſhould be the ſame with *Ebrew Samaritan*, *Calde*, and the *Syriac* Alphabet. All the difference may eaſily bee ſhewen by degrees, going from *Samaritan* to the old *Syriac*, hence to the new *Syriac* of *Troſtius* his new Teſtament, or the bookes printed in *Germany* and *Leyden* by *Erpenius*, hence to that latter printed at *Rome*, given out by *Gabriel Sionita*, or by that *Syriac* Old and New Teſtament lately given out by that ſame worthy and learned man at *Paris*. Hence to ſome farre better *Syriac* Manuſcripts extant in *England*, which being compared with the moſt ancient *Arabic* writing (as I have ſeene it at *Epheſus* in a table) that hangs there in a Church built by a *Turck* to the honour of *Ieſus Chriſt* called *Iſa Peigamber*; the characters thereof being like

like *Syriac*) you will finde them to be almoſt all one Nay among my own Manuſcripts, I have ſome pieces of *Arabic* witten upon Parchment being the *Cufi* writing, which comes very neer unto the neateſt *Syriac* extant. There are here in *England* above 20000 ſeverall faſhions of *Arabic* writings, every Manuſcript being different from other, and ſome of them being compoſed of ſeverall tracts, bound up together will afford 10,20,nay 30,ſeverall formes of writing. And I my ſelfe have one Manuſcript that containes above an hundred different ſorts. Wherefore you muſt not ſtand either upon this or that print, for even as we our ſelves differ in writing ſo do they. And therefore I deſire you to acquaint your ſ. l es with the written bookes as much as poſſible. Nay there are ſome coppy bookes publiſhed in ſundry countries, wherein (that they might bee thought to bee skillfull in ſtrange tongues) they have made ſuch ſoul worke about the *Syriac*, *Arabic*, *Turkiſh*, *Perſian*, *Malayan*, *Tatar*, and *Mogull* Letters that I am aſhamed of them. Nay among printed bookes onely *France* and *Italy* have good *Arabic* characters, thoſe in *Germany*, and the *Low-countries* are not good. Nor are *Erpenius* his characters according to the true and neat *Arabic* duct in writing. Nor are thoſe *Arabick* pieces cut in copper, in the deceaſed *Crineſius* his booke called *Babel*, or *Joh. Zechendorfius* yet living; (both *Germans*) well performed. But I hope wee ſhall ſhortly make neater worke in that kinde here in *England* then hath beene done hitherto in *Europe*.

Rule 4 *They have all one and the ſame conſonants in power and by way of pronouncing: not much different from our Engliſh.*

The pronunciations, which we have in our Engliſh Alfabet of all our letters, we ſee to be almoſt the ſame with French, High and Low Dutch, and other

Nations of Europe; on the ſame faſhion thoſe of the Orient being as well Men as wee, have not much leſſe, or much divers ſoundings of letters. The primitif thus (a) b g d h (e) v (u) ζ χ (θ) y (i) k l m n x (ſh) (o) f (p) (tz) q r s t. Our Engliſh is, a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s, t, u, w, x, y, z. juſt ſo pronounces the Ebrue, and Samaritic, Calde and Syriac, Arabic and Etiopic, *viz.*

A b c, or g as wee Engliſh pronounce g before e or i, ge, gi, the reaſon is, becauſe that c in Italy, from whence wee fetch our Alfabet, before e or i, is pronounced, as if à t were before je, ji, thus tje, tij: and our g is pronounced as if there were à d before je, ij, thus, dje, dij. So that the difference is betweene the Italian or Roman c and the Engliſh, Ebrue, Arabick, Calde aad Syriac g, as the proportion of d & t.

D, e, becauſe the Grecians, who did immediatly receive their Alfabet from this primitife Tongue, as the ſon is the immediate heire of his parents, almoſt generally have é he and é e, yet for the moſt part even that ſame é they pronounce as if it were é e, hence it is no wonder, that in the Greec, Latin, Engliſh and all occidentall alfabets is a ſimple e (in place of that eaſy, the eaſieſt breath of all the gutturall letters after a,)cald by the Grecians the *ſpiritus lenis* and *he* the *ſpiritus aſper*.

F is unjuſtly, yet according to many hundert Nations in the World, ariſen in place of the primitive w, or v cõſonant, which being too hard pronounced by the Coptites, the Romans, Italians, Spaniards, French, made *filius* from υἱός, with an interpoſition of l betweene two i, *viz.* υ & ι; thus is f in place of w, v.

G is come in place of the primitive eaſy s; for the pronunciation of zayin, is as the Grecians, Germans, and Low Coũntry pronounces in the beginning of any

any word. And becauſe that ſome of the Æolians and old Latines did pronounce g as the French do, je, ge, hence is it, that they miſtaking the ſecond degree of s (done onely by the tongue and the teeth) which is, the tongue not comming at the teeth, as the teeth cloſed, and the palat made with a cavity, make ʒ a g, as the French ge and je. Then the primitive letter requires a ſingle fibilation, and the Greec letter, from whence the Latines have it, a compound one.

H, this is from the ſecond ſort of *h* in the primitive tongue, the ſecond wherof is here the ſingle h; in Ebreu it is of a double pronunciation: firſt Kh, eaſy unto all the Europians almoſt, except Engliſh and French 2. halfe h and halfe kh, almoſt impoſſible for all the Europians. Yet by the Jewes yee may learne it the beſt.

Here followes a letter unknowne unto the Latines, from whence the Engliſh have their Alfabet, to wit, th; *the Greecs as the neareſt unto the Orient and theſe parts that did ſpeake this tongue, have it from this primitive tongue,* θ Θ *Thét, theta. And muſt be pronounced with the bredth of the tongue.*

I, is in this primitiſe tongue the *y* of the Engliſh and French pronunciation. The Latines miſtaking it to be naturally a vowell, when it was a conſonant, made it a vowell. Yet as in this primitive tongue all the letters are conſonants and not vowels, ſo is alſo the whole Alfabet of Greec, Latine, Engliſh and of all Europe only conſonants, not vowels, whereof now and then ſome become to be vowels, yet by a meer accident.

K, l, m, n. are of the ſame nature in the primitiſe, that they are in Engliſh, onely take heed, that you never pronounce k as kh, but conſtantly as *ca, co, cu.* K *a ke, ki, ko. ku.*

Here comes in another letter, knowne by the Greecs,

Romans and Engliſh (rightly placed onely in the Greec Alfabet) ξ x, *which all the people pronounce cs, but yet many times muſt be pronounced ſc, or ſh : and that by theſe following arguments.* 1. *You have in all tongues the ſound of* ſ *and* ſh. *Now if yee pronounce* ξ x *as* cs, *and not* ſc, *or* ſh, *then you bereave the Greec and all other Europian Alfabets of that* ſh. *And yet as you have in this whole primitife tongue* ש ſhin *and* ס, ſin, *or* ſh *and* ſ, *(the names of theſe ſounds let them bee, whatſoever they will) ſo naturally in all the occidentall tongues: and if* x *be pronounced onely like* cs, *then is* ſh *in* n *one of our occidentall alfabets, whereby they will become not onely ſhorter then their parents, the orientall alfabet, but alſo of their own naturall expreſſion.* 2. *The name of the letters are not* ſin *and* kſin, *but* ſin *and* ſhin ; *as all the World doth agree. Now in the Greec wee have* σὺν θεῷ ſyn *theo*, cum Deo, *being that one name of theſe two letters*, ergo *muſt* ξὺν θεῷ *not be read* kſyn, *but* ſhyn *theo.* 3. cs *or* ks *is a compound ſound but* ſh *is not a compound ſound.* 4. *The Arabic tongue which is ſpread through whole Africa and almoſt a third part of Aſia doth pronounce* ſh *in moſt of thoſe words, which in Ebreu, Calde and Syriac are written with that* ſhamek *in whoſe order and place* ξ *in the Greec alfabet expreſly ſtands.* 5. *The figure of the Greec letter it ſelfe ſhews, that it is the ſame with* ש, *viz. three teeth, onely that in the primitife theſe teeth ſtand upright, in the Greec towards the right hand.* 6. *The name of the letter in the Greec is not from* ſhamek, *but from* ſhin, *and* n *being cut off doth remaine* ſhi, *which now commonly is cald* cſi. *Yet in the Jewiſh, Calde, and Chriſtian Syriac, or Muhammedan Arabic, and Heatheniſh Greec and Romiſh tongue this Letter is not conſtantly read as* ſh, *but onely as* ſ ; *whereof many inſtances might bee made.*

o. In this primitife tongue *ayin* is and ſignifies *an*

eye,

eye and that forme has it in all the tongues; and as no body in Engliſh, Latine or Greec calles it gno, ngo, hno, nho, or otherwiſe, ſo it muſt neither be pronounced thus in the primitiſe. Firſt, becauſe it is a pronunciation of non ſenſe, uſed by no people 2. Becauſe the Arabians, and Syrians, and Ethiopians do pronounce it only deep out of the throat. 3. the Latin could not pronounce it. 4. Gn is a compound ſound of g and n; but all the alfabet letters are of a ſingle ſound 5. it makes a confuſion of two inſtruments of our ſpeech, the palate and tongue, as if theſe two made up the throat, when theſe two are different parts of our mouth as between themſelves, ſo alſo with the throat. It is therefore the ſureſt way for us, to leave it out wholy in our pronunciation.

P. Is never pronounced thus in this holy tongue, but conſtantly *f*, nor has yet whole Africa and that great part of Aſia (where this primitiſe tongue hath continued ever ſince the Babylonian confuſion) any *p* at all, but *f*: hence it is that the Ethiopians have gotten in their Alfabet a new letter to a *p*, which as you may ſee in the words, where it doth occurre by them, is uſed onely in ſuch proper names of the Greek Teſtament and elſewhere, which were pronounced *p*, as; *Paul*, *Peter*. Nay the *Perſians* and *Turcs* have ſome words wherewith they jeare the Arabians, becauſe they cannot pronounce p. Hence is it that the Romans did uſe an h by that p, to ſweeten it. The Greecs had both ſounds, pe and fe, which they call pi and fi, nor is that Greec fi more than a ſingle f. *Here comes in the letter* tz, *not ſo much with* a t, *or* d, *as different from the hard* ſ *by a broad and obſcure pronunciation of it. For the hard* ſ, *which followes, is of an acute ſound, and for the moſt part with the vowels*, a,e,i,o,u. *but* Zet, *or* Zade *with the vowels* a,o,o u.

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Q. This letter the *Romans*, and also wee Northerne people have gotten from this primitife tongue: it hath the pronunciation of *k*, I confesse, yet a great deale deeper out of the throat. The *Greecs* being unable to pronounce it so hard, left it out, and put in all places a *k* insteed thereof. The *Romans* more Northerly being of a harsher sound than the *Grecians* retained it, and for difference sake put constantly an *u* consonant by it, which yet they did not pronounce, as out of *Ciceros* jest is observable, *ego coque te adjuvabo*, for *quoque*: and hence is it that the *French* never pronounce *qu* otherwise then a simple *k*. therefore should we leave out constantly that *u*, and never pronounce it neither. For this our mother tongue shewes it to be a superfluous *v*, and not to be expressed with a sound, and that *q* is expressable without the writing or pronouncing of an *v*.

R. Has nothing to be noted.

S. This is that fifth degree of an *s*, as wee constantly pronounce *ſi* sharpe at the end of a word. The first degree thereof being as it is used in the beginning of *German* and Low-*Dutch* words pronounced like an *English* z. the second degree like *sj*. the third *sh* of a more hard pronunciation, the fourth *sa*.

T. Is that simple *t*, which all these dialects in the East, and the most of that of-spring in *Europe* have at the end of their Alfabets: it must never be pronounced like *th*, nor written with an *h*. And because it doth frequently mingle with the *s* before, and the *s* with this *t*, hence it is, that *d* doth also now and then mingle with *s*, yet must they be constantly looked upon as divers letters. And therefore where the *Calde* and *Syriac* doth not shew the difference of a naturall *d* and *t* from a *d* and *t* growne out of *s*, there the *Arabic* is more circumspect, and doth shew it. And where in *Arabic* it should be left out, or superfluous

added.

added, that muſt not be aſcribed to the tongue, but the Authors of them, who do faile therein.

Rule 5. *The conſonants are either of a hard, or of an eaſie and ſweet pronunciation.*

This is to be obſerved in all theſe dialects, howſoever ſet downe onely in the *Arabic*, the obſervation whereof doth frequently open the eyes of the *Iewes* & *Chriſtians* in the *Ebrew*, *Calde*, *Samaritic* and *Syriac*. It being the old queſtion, why ſo many *s*, ſo many *d* and *t*, *b* and *g*, *k* and *c*. The anſwer is, becauſe they have in the orient for an eaſy, ſweet, and acute pronunciation an eaſy *a*, *d*, *h*, *g*, *k*, and *s*, for a hard one, an hard *a*, *da*, *ha*, *ga*, *qa*, *ta*. The eaſy letters are following, 1. 2. 3. 4. 5. 7. 10. 11. 12. 13. 14. 15. 17. 21. 22. the hard letters are 6. 8. 9. 16. 18. 19. 20. In the *Arabic* names you may eaſily diſcerne them, for all thoſe that are of a ſweet pronunciation, are with *e*, *i* or *u*: *Elif*, *be*, *te*, *the*, *gim*, *del*, *dſel*, *re*, *ſin*, *ſhin*, *fe*, *kef*, *lem*, *min*, *nun*, *he*, *ye*. The hard with an *a*, *ha*, *kha*, *ra ſad*, *dad*, *ta*, *da*, *ayin*, *gayin*, *qaf*, *vaw*.

Rule 6. *They number by the order of the Alfabet.*

The firſt nine begin from one, ſtill adding a unity, ariſe till nine. The ſecond nine begin from ten and ſtill adding ten, ariſe to ninty: in the third nine, which is not as yet half, they begin from one hundert, and ariſe to foure hundert: and ſo further as in the table. The *Arabians* have the ſame order and numbring from whence it is clearly ſeen, that they had formerly the ſame order with the *Ebrue* Alfabet. Yet they have alſo another ſort of figures for thoſe nine numerall figures, which as commonly eſteemed, they received out of the Eaſt Indies, but that is but an old fable. For they do ariſe from the *Ebrue* or *Arabic* letters. You have them at the end of the table. The *Etiopians* uſe the Greec letters but of a very old and rude

rude ſtamp, whereof you may learn by the way from the *Etiopians* an old kinde of Greec letters.

Rule 7. *The number of them is two and twenty.*

The whole tongue has 22 letters; for ſo many, and no more are in *Ebrue* and *Samaritic*, *Calde* and *Syriac*, *Arabic* and *Etiopic*, confeſſed by all the Grammarians, who do agree about that number. Yet there are ſome objections. 1. There are 23 conſonants becauſe *Shamek* or *Samek*, *Shemkat* or *Semkat* is a letter a part, *Shin* and *ſin* being two divers letters, which make up that number of 22. Anſwer, *Shamek* or *Shemkat* is onely a ſirname of *Shin*, and by accident of *Sin*, as the figure of it in *Syriac* ſhewes, which is the ſame with the *Ebrue* ש onely cloſed above by quick writing performed with one ſtroak, and joyned with the following, which joyning the *Jewes* have not obſerved in their *Ebrue* Text, and *Calde* paraphraſt, where for more perfection ſake they do write all their letters a part, as wee in our print. The number (as likewiſe the order in the following rule) is to be demonſtrated out of the Pſalmes of *David* and the Lamentation of *Jeremy*. The ſpace of time betweene them both is 450 yeares almoſt, whereof wee ſee the conſtancy of that number and order of the Alfabet. In the 25 Pſalme א and ב is joyned in the 2 verſe, ה and ו in the 5 verſe, no verſe beginnes with ק, ר contrary has two verſes, and thus to make up the number of 22, פדה is placed at the end. *In the* 34 Pſalme א beginnes againe the 2 verſe, ה and ו are in the 6 verſe, and to make up the number 22, ק doth it, yet it hath פדה for the concluſion as in the Pſalme before. *In the* 37 Pſalme every letter has two verſes, excepting onely קנר which have but one, whereof the ſecond doth lack. The 28 verſe muſt end in וחסדיו, and the 29th begin with לעולם for ע ſake, whereunto belongeth the 30th beginning with

with הצדיקים, which is now the 29th, the sum of the verses then being 41, and adding those 3 lacking, it shewes plainly that the Psalme then would have 44 verses, the halfe of it 22, the summe of the Letters. *In the* 112th Psalm there are joyned two letters in one verse as ה and ו in the 25 and 34 *Psalmes*, and thus would the number of the verses be 11, but now seeing ק is cast to the ninth and ר to the 10th, there are but 10 verses. Yet in all these *Psalmes* there is no ש beginning any verse, but ס *Samek* or *Shamek* is constantly there. *In the* 119 *Psalme* there are besides 8 verses from ס in his order, three *sh* ש among 5 *s* שׂ in its order, which is the only confusion I finde in these *Psalmes* in this Letter. *In the* 145 *Psalme* it seemes as if the verse beginning from *Nun*, were lost, whence it is, that this *Psalme* hath onely 21 verses. *In the* first Chapter of the Lamentation (made as I say 450 years, or thereabouts after the *Psalmes*) there are 22 Verses according to the number of the Letters.

Now to answer unto that great objection, which out of all these *Psalmes* may be made, I say here onely, that in all the Dictionaris of this tongue, already extant, is to be seene, a great part of the words with ס in the 1. 2. & 3. radicall to be written with ש and not with שׂ, and those with שׂ to be written by the *Iewes* in their Rabbinicall books with ס, yet these two names, *Shin* and *Sin* to be all along this tongue, except in *Syriac*. And that the greatest part of those roots which have our *Ebrew*, *Calde*, and *Syriac*, to be written with ש of three points, which expressly is cald *Shin*; Yet some words with ס have onely in *Arabic* ש of no point: which is an exception. For that which hath the greatest weight, makes by mee the rule; and that which hath the fewest examples, makes by me the exception. I have also observed

in

in ſome chriſtian Manuſcripts in *Arabic* written among the *Muhammedans* for our chriſtians ſake, that they frequently write ש with 3 points in place of *Ebrew* ש, which they do, as I was told of them, onely that the *Turkes* ſhould not preſently underſtand the chriſtian books, for fear of finding ſomething written againſt their faith, they might begin a perſecution. But I believe it to be rather out of ignorance of Orthography then ſuch reaſon, the *Turcs* knowing it before hand, that Chriſtians have other principles, and that they do write ſomething now and then in their bookes to retaine them *Chriſtians*, and avert them from the Turkiſh faith. *Summa*, even this letter ס not being eſteemed to be the ſame with ש, and anomalically with שׂ, has made that great obſtacle, that learned men could not finde that unity of thoſe ſix tongues; And that what *Wemmer* ſayes in his *Etiopic* Grammer, that *Saut* and *Saat* be of the ſame ſound, both pronounced like *s*, is falſe; no tongue in the World lacking theſe two degrees of *ſ* and *ſh*: nor *Ebrew*, *Samaritic*, *Calde*, *Syriac* and *Arabic*, why than *Etiopic*? But ſo men do ſpeake and write, when they learne and teach without reaſon, and try all.

Nor 24; as if *Vau* quieſcent or pronoumced were two divers letters, which is falſe, and yet thus ſet down by *Elias Hutter*, in his *Cubus*, forceably brought in onely to fill up the number of 24, and ſo to make a right ſquare or *cubus*: whereas there is a double *vau* there muſt then be given alſo a double *alef* movable or quieſcent, a double *he* movable or quiſcent, and a double *yod* movable or quieſcent.

Nor 27; as *Abraham de Balmes* a *Jew* will have it in his Grammer, faigning the five finall letters in *Ebrue* to be new letters beſides theſe 22.

Nor 28; as the new *Arabians* have it in their Garmmar; and as all the Chriſtian Grammarians do follow.

low them; becauſe that ſix letters do receave a point for a double pronunciation ſake: which ſix letters added to thoſe 22, ſhould make up 28. For upon the ſame ground in *Ebrue* alſo ſix letters receaving a point dages (conſtantly aſſerted to be for a double pronunciation ſake of them, which is falſe, yet in the interim admitted) would make alſo in *Ebrue* 28 letters; wheras in both dialects this point not regarded leaves only 22 letters.

Nor 29, becauſe the new *Arabians* have joyned two letters in one, *Lam Elif*, and the *Syrians*, *Lomad olaf* or *claf lomad*, and the Rabbines *Alef Lamed*; for this combination of two letters of the Alfabet makes no new letter, otherwiſe would the *Arabians* and *Syrians* have thouſands of letters more, according the variation of joyning two, three, foure, five, ſix nay ſeven conſonants; from which it is, that the Greec combinations of Letters in the Greec Royall at *Paris* in the Louvre do amount unto 600 and odde, where there are only 24 letters.

Nor 30; as *Wemmer* and all thoſe, that have written about the *Etiopic* Alfabet at *Rome* and elſewhere, do falſly aſſert: ſome of the former being doubled in pronunciation, as by the *Arabians*, and ſome new Latine or Greec Letters added, who made a new Alfabet.

Rule. 8. *Their order onely one, of a divine authority, of Gods wiſdom and of a ſecret connexion of things ſignified by them.*

The *Arabians* have formerly changed this order, which is clearly of divine authority and evident unto any one that lookes upon the 25. 34. 37. 112. 119 and 145 *Pſalmes* together with the firſt Chapter of the *Lamentation* of *Jeremy*, where alwayes is obſerved one and the ſame order, never changed or altered. Now this holy tongue being given by God Almighty

to

to *Adam*, and being retained till *David*, and 450 years further till *Ieremy*, ſhould not that make us conſider, that as God orders all things wiſely, ſo truely there is Gods wiſdome in this order alſo. But mankinde is ſo blinde, that thouſands cannot ſee, what eaſily is ſeene by others, thouſands thinke themſelves to ſee ſomething, which others perceive to be nothing at all, ſome ſeeing to much, others, to little. Yet if they ſee with reaſon, notwithſtanding eſteemed to ſee to much, ſee and looke more truly into things, than thoſe that will not uſe the eyes of their minde, or reaſon. And further, becauſe that the conſonants in this tongue make the root, and give them the ſignification, it is cleare, that the conſonants have to ſignifie things, and conſonants following according to Gods order, here is, no doubt, a ſecret connexion of thoſe things, which either the conſonants, (before they come into the root,) do ſignifie or their names import. A thing neceſſary to be ſtudied, inquired, deeply ſearched, and in many hundert places eaſily obſervable, by hundreds obſerved, and formerly inquired.

Yet it is cleare and evident, that the *Arabians* of old had the very ſame order of the conſonants with *Ebrue*, *Samaritic*, *Calde*, and *Syriac*, becauſe the ſame letters with *Arabic* do ſignifie the ſame number with the *Ebrue* letter. Which numbring ariſes from their order; And the numbring being the ſame, the order is the ſame. Notwithſtanding this divine order, ſome *Arabic* Grammers, and Maſters of their Schooles and children ignorant of Gods Word in the old Teſtament not looking upon this order as a divine thing, did change their Alfabeticall order according to the changement of their figure, and brought *b* and *t* together, *g* and *kh*, *r* and *z*, *ſhin* or *ſamek* and *ſin* (*ſh* or or *x* and *s*) *f* and *q*; yet did retaine ſome ſmall remainders

mainders of the old Alfabet, *a,b,g,d,z,x, tz,e,f,q, k,l, m,n,v,y.* Which changing of the figure did immediately descend from the rounder writing of the *Siriac* letters,as any body may observe. And yet the *Etiopians* have changed their order a greāt deal more thus חתבקסדשׂמחלה (againe) גדיזעוכאנ ט(פ)צ(צ)פ.צ Whereof having nothing to say, when, by whom, why, how this change of that old divine order came to passe,we rest, till we learne some thing out of *Etiopia* thereabout. In the *Ebrue*, *Calde* and *Siriac* dictionaries is this order happily observed,and is to bee observed still, onely that upon one rule *quiescentes alternant*, the quiescent אוי *a u y* do change among themselves without alteration) all the words of *v* and *y* the 1.2 & 3.radicall are to be brought to *a*; which hetherto is not done. And that excellent Man Mr. *Bedwell* as also Mr. *Schindler* in Germany did both right well, to bring all the *Arabic* roots to the *Ebrue* order. And I wish heartily,that *England* would remember its honour in that man of this Country.

Rule. 9. *The words are usually left wholy and not brok in two divers lines,as wee do in our writings and printings.*

I confesse this not to bee of the essentiall part of things in this tongue about the writings thereof, yet it presents the most diligent and curious cautions of writing, whereof in the whole orient they are a great deale more curious and accurate, then wee or any others that have the art of printing. The writing of their bookes being very chargeable, they performe it with as great diligency, as formerly the Monkes did among us, whereof wee have at this very day many great, precious,and beautifull remainders in publick, and glorious libraries of private Gentlemen. Hence it is, that the letters are dilated or contracted, are longer

longer or ſhorter, are of many and different formes even as among us every one writes diverſly: And yet if the line be filled, they write the reſt in the margent, parallell with the line, or write it above the laſt word or ſyllable: ſcarce ever breake the word ſo, as to put the reſt in the following line.

Rule 10. *Conſtantly theſe Conſonants do begin the ſyllable.*

It is not in this tongue as it ſeemes to be in ours, where many hundrets of words begin with the vowell, not with the conſonant: ſo that if any ſillable in this tongue be heard to begin with *a,e,i,o,u,* you muſt ſtill imagine an *alif* or *ayin* to be before that vowell. And yet, if yee rightly ſcanne our *Engliſh, Latine* and *Greec* Alfabet, it is in our tongues as in theirs, in theirs, as in ours, becauſe that notwithſtanding ſome of our Alfabet, *viz.* *a e,i,o, u,* being true conſonants (which appeares out of this primitife tongue, from whence our Alfabet ariſes) yet are they taken to be vowells, even ſo in this primitife tongue theſe ſix אהחעי and ו *a, e,i, o, u,* and *y,* notwithſtanding that they are true conſonants yet many times they are eſteemed in place of vowels, and therefore cald *matres lectionis,* to read by them.

Rule 11. *The alfabet is divided into letters of the throat, lip, palate, teeth and tongue.*

And this diviſion as it holds in all tongues of the World, ſo here in this whole tongue, not that the teeth and tongue letters are formed by the teeth and tongue only, as the throat, lip and palate letters are by them, which 12. letters the *Arabic* Grammarians aſcribe to the Moone, but the tongue is the chiefeſt inſtrument with the teeth in the tongue letters, as the teeth the chiefeſt inſtrument with the tongue in the teeth letters: which tongue and teeth letters are by the *Arabic* Grammarians aſcribed unto the Sunne.

Therefore

Therefore *alef, he, Khet, ayin* are of the throat. *bet, vav, mem, fe*, are of the lip, *gimel, yod, kaf, quf*, are of the palat; *zayin, ſhin* or *Shamek, Tzade, Res* and *ſin* are of the teeth principally, beſides the tongue; and *dalet, thet, lamed, nun*, and *tau* are of the tongue principally, beſides the teeth.

Rule 12. *The figure of the conſonants are for the moſt part a little changed at the end of a word.*

And thereby you may eaſily obſerve the end of every word almoſt, eſpecially in *Arabic*, where you have very many of letters written with ſome confident ſtrook at the end, more than in *Syriac, Calde*, and *Ebrue*, where there is onely five ſuch, *kaf, mem, nun, fe, tzade*. Beſides them in *Arabic bêt, gimel, he, khet, yod, lamed, ſhin, ayin, quf, ſin, tau*. Whereof we ſee, that the *Jewes* in the *Ebrue, Samaritic*, and *Calde*, the *Chriſtians* in the *Siriac* and *Ethiopic* have had many more finall letters, than now are ſeene, nay in *Samaritic* and *Etiopic* as yet wee ſee none at all. But thoſe are ſuch *adiaforâs*, and indifferent things, that they as meere triffles cannot make a reall diverſity of theſe tongues.

Rule 13. *Many of the letters are very like one another and therefore well to be diſtinguiſhed.*

In *Ebrew* and *Calde*, 1. *b, k, n*, ב *b* has a ſharpe corner within, כ *k* more round. נ *n* hath the upper and lower ſtrook ſhorter, than ב and כ 2. *d, k* finall, ר *d* is not longer than the reſt of the letters, ך *k* finall is longer, and hath in books with pricks either (:) or *gamez* within. ד *d* is with a ſharpe corner, ר *r* with a more round one. *Hierome* ſayes of *d* and *r excepto parvo apice ſimiles ſunt*, they are like one another except a little point: this point wee ſhall finde in the *Siriac* Alfabet. 3. *h, kh* ה *h* is open, ח *kh* is cloſe, 4. *v, z, n* finall. וזן; *vau* doth denote *a hooke*, and ſo it is ſhaped; ז is the *Latine z*, wh. reof the ſound is almoſt

most the same within the Latine *S.* ן *n* finall is longer than the rest of the letters, ז *z* of the same length with the rest. 5. *sh*, *m* finall, ם *sh* is round. ם *m* square, 6 *kh*, *t*. ח *kh* is made with a direct stroake downwards, ת *t* with a crooked one. The rest are easily discerned עץ, טמם, גנ, יו, תף *ft*, *vy*, *ng*, *sh m th*, *tz*, *a*.

In *Siriac*. 1. *ayin* and *lamed*: *ayin* is not so high as *lamed*. 2. *nun* and *yod* as they have the same figure in *Arabic*, so in *Siriac*. Yet for some distinction sake the *n* is higher, and the *y* lower. Though, as reason will teach, every man that writes, doth not constantly make the stroaks so perfect as it should be, thence comes it, that *n* is frequently mistaken for *y*, which has afterwards caused a false rule by all the *Syrians* and *Calde* Grammarians as if *n* were the formative letter of the third Masculine singular and plurall in the future: which exception in Calde and Syriac from Ebrew Arabic and Etiopic being false (onely a mistake in writing) can make no different tongue, *r* a point above *d* beneath.

In *Arabic* you have in the table my nine figures, whereby all the distinction is easily observed.

And so far have you the first Elements of the essentiall parts, *viz*. Consonants (of this Orientall and primitive tongue, *viz*. *Ebrue*, *Calde*, *Samaritick*, *Etiopic*, *Siriac* and *Arabic*, their uniforme sound, number, order, name, forme either *Biblic*, or *Rabbinic* in *Italy* or *Germany*, either capitall, midle or finall letters, separated, or joyned, either through the whole Alfabet, or of some among themselves: and how that all the letters are joyned both with the forgoing, and following, except in *Siriac* and *Arabic* five, *Elif*, *del*, (*dsel*) *ra ze*, *vâu*. Whereunto is added in *Siriac* three others more חצה. In the *Arabic* table they are shewed separated and joyned, according to the order of the latter *Arabians*, which *Erpenius*, and others did propound

pound: yet it had bin better not to follow it ſo cloſely. And finally you have by mine invention nine figures of thoſe 22 *Arabic* letters, whereby you may better underſtand the reaſon and eſſentiall ſtrook of their ſhape.

APPENDIX.

Followeth now the ſecond part, *viz.* of Pricks, and Strooks.

The accidentall parts of this whole Tongue.

RULE I.

Pricks and Strocks are either in place of Vowels, diſtinguiſhing, or Accents.

IT is a great queſtion, and mightily debated by two learned men of this time, whether any of theſe pricks and ſtrooks, repreſenting the Vowels, Characteriſtics and Accents, were from the beginning of the uſe of the tongue, and ſo in the *Ebrue* Bibel a part of Gods Word and tongue, without which almoſt no place in Scripture could be rightly underſtood or no. I deny them to be *coæva conſonis*, to have bin written by *Moſes* the holy pen-Man of the Law, and punctually ſet unto the conſonants, as wee now ſee them printed; nor the reſt of the books where by any authour of theirs ſo ill and ſilly handled, as to have caſt ſo many unneceſſary, idle, unreaſonable, ſuperfluous, uſeleſſe fancies upon them. I confeſſe, wee cannot punctually ſet downe the time, place, method, authors, and other circumſtances of theſe pricks, ſtroaks and crooked knots, there creeping in in all writings many things, whereof the year, authors, place and reaſon was never ſet downe. Yet the chiefeſt reaſon, (for

(for here I would have nothing simply rejected without grave reasons) is, because if they were essentiall to this tongue, then would they be constantly the same in *Ebrew, Samaritic, Calde* and *Syriac, Arabic* and *Etiopic*. I beseech the Reader to consider, 1. that it is as old a fashion to have Bibles without pricks as with prics, and in my apprehension, older to; yet here I do speake onely of a time of 1300 yeares or thereabout. If we confesse, *Hierome* to make mention now and then of points, yet we see also, that there is a great quantity of places otherwise rendred by him, or at least, the proper names otherwise read, than now the prics will suffer. And though *Zoar* (that very old Rabbinicall book) makes mention of the Names of the Vowells, who will not confesse, that those names might be very easily written by some other in some copy of *Zoar*, which either by transcription, or impression is now in the Text. Have we not thousands of such incroachings upon the Text in hunderts of Authors. But if that were not so, and that some of them were named, doth it therefore follow that they have bin all at that time? If the *Grecians* could be content with *a, e, o*, for vowells, as *Plato* sayes, and the *Arabians* had nor have any more, but these three from *Platos* time till this very day: and if the *Sirians* could be content without vowells, till they becomming Christians, and translating many books out of Greec in their tongue, did in proper names first, afterwards also in other Nounes & Verbs assume the Greec *a, e, i, o, u*, and if the *Persians, Turcs, Tatars* great and little all *Mogull* and *Malaye* could be content from their very beginning till this day to bee without prics instead of Vowels, what thinke you was there then a curse of God upon the Jewes and all the Prophets, that they could nor would understand the writing of one another without so many superfluities. Is *a, e, i, o, u, y*, enough

enough for us in all occident to read by, and is not אהעי and ו enough to do the ſame, when theſe do as well repreſent Conſonants and Vowells as thoſe do. And what a malediction will you caſt upon Gods Word, that when many hundreds can underſtand, and that without any heſitation at all, thouſands of other books without theſe prics, they ſhould not be able to underſtand Gods Booke without ſuch a doe. If that Word of God were written with all that infinity of pricking and ſtroaking every line and letter, were it not the greateſt injury that could be done to it, to have it once printed without them? How thinke yee would the *Iewes* once dare to offer ſuch an unexpreſſable ſacriledge? Or by what meanes are the *Jewes* wiſer, then God himſelfe, who could not finde out an eaſy way for his Word to be read and fully underſtood, till the *Jewes* found it out? Why muſt onely the *Jewes* have 15 Vowells, and 20 or 30 Accents, but no characteriſticall points betweene a Verbe and a Noun, the ſecond and the third perſon, active and paſſive, as the *Syrians* are ſaid to have? What a ſtrange thing is it, that the *Sirians* have never a *ſva*, never a *dages forte* (as Emira and Ludovic de Dieu do rightly affirme) that there ſhould never be found any *dages lene* in Arabic, but all *dages forte*, and contrary, no *forte* but all *lene* in Syriac. In Etiopic and Samaritic nothing; in Ebrew Bibles without poynts nor *dages forte* nor *lene*; Nay in the Samaritic the whole Law without Vowells and any pricks or ſtroaks of Accents. No Accents in Etiopic, Arabic and Syriac, no Accents in any other Ebrue booke, nor in my Calde Manuſcript, being Queſtions and Anſwers upon the Law. No Accents nor Vowells in the Arabic and Syriac old Teſtament given out in the King of France his Bible, untill added by *Gabriel Sionite*, as he publickly confeſſes. And whence that infinity of anomalie

malies in Vowells, in Accents, and what an absurdity is in all the Accents, not one onely except. What has *atnakh* the Duke to make a determination of 25 Verses, otherwise to be done by *Silluq* the King, when He stands in hundert of places as a boy and servant, which nor the Text, nor reason regardes. What a boyes trick and childish punctation of *atnakh* is in the third word of the bible, *In the beginning created God.* Is it sense or nonsense? And yet there must be the Duke *Atnakh.* Truely I pitty all those great Man, that are become boyes and children, playing thus for the Vowels, Accents, and diacriticall Notes, that they write whole books about fancies, and childish stuffe, given over unto reprobate minds and labour without the blessing of God.

Rule 2. *The Pricks, added unto Consonant Vowells, instead of Vowells, are various, according to the fancy of the inventours in various Countries of the Orient.*

In *Ebrue, Samaritic, Calde, Arabic,* and *Etiopic* are there naturally none, because superfluous, the same letters by them being the true Vowels, *a, e, i, o, u,* which are used by us in English; look only to the table and observe their order. Yet with all according to the traditions of Grammarians of several dialects here will we speak distinctly of every one of them separatly.

First in the Ebrue.

1. The sounds *a, e, i, o, u,* are naturally in every language, and therefore in this primitive tongue by all meanes. 2. Because the sound will bee heard more long, when it stands at the end of a syllable, as *vave vi, vo, vu, sva, sve, svi, svo, svu*; and shorter, when after that sound followes a Consonant, *vav, ves, vis, vos, vus,* therefore did some Jewes, Masters of children, or Grammarians for their Disciples sake invent a double

sort

ſort of pricks for that double ſyllable, which I call long and ſhort, (as the Vowells are of late cald long and ſhort, otherwiſe cald great and little) *viz.* for the long ſyllable *gamez, zeri, hireq, holem, ſureq.* For the ſhort ſyllable; *fatah, ſegol, hireq, gomez, qubbutz.* 3. Thoſe that have but one name as *gametz* or *gomets*, and *hireq*, have alſo but one ſhape: which breeding a confuſion doth ſhew us the fillineſſe of theſe Grammarians (God being able to make better worke in his primitiſe tongue) that they were not able to invent two pricks more, thereby to prevent all confuſion, which hetherto lies as a plague upon thoſe, who will learne this Ebrue with theſe pricks, and not otherwiſe, and being almoſt impoſſible to overcome, caſts them of from Gods tongue. 4. The difference betweene the long and ſhort *hireq* is not greatly needfull, becauſe both is an *i*.

1. If their follow immediatly the ſame or any other of theſe pricks which I named, then is it *gamez*. Why? becauſe the ſyllable is long? Why long? becauſe the following Conſonants having its proper prick, (*WHICH WE FOR FASHION SAKE RATHER THAN WITH REASON CAL VOWELS*) or Vowell, concludes a ſyllable, if none of thoſe but ſome others, which are cald *ſvâs*, then is it *gomez*. Yet becauſe there is great trouble with the accent, which changes all this work, and makes new troubles, therefore the true eaſineſſe is. 2. If you pronounce *a* or *o* according to your pleaſure. 1. Becauſe the greateſt diſtinction betweene the pronunciation of Ebrew and Arabic, Syriac and Ebrue, Syriac & Arabick, is that the former loves rather *o*, the latter *a*, where the Ebrew ſayes *foqed*, the Arabic ſayes *faqed*. 2. The Ebrew it ſelfe doth change *a* and *o* frequently, *foqed* and *faqed*, *yacöl* and *ucal*, *Rôs* and *Raſim*, *Enôs*, *Anaſim*. 3. The ſame change is in Calde, Syriac, Arabic and Etiopic, and that

in the ſame words, which do ſo change in Ebrew, that the unity of this tongue is even in the unity of a vowell by this or that letter to be obſerved in thouſands of examples. 5. And becauſe in no language at all juſt every conſonant or letter hath its Vowell, and having none muſt go either to the forgoing or following letter which hath a Vowell; as : *ſ|va, va|s*; theſe Jewiſh Maſters thought it neceſſary now and then to prick ſuch letters, that had no vowell, yet not alwayes, with two pricks (:) which they juſtly called *ſva* (to wit *troubles, falſhood, vanity, without need and reaſon, a lye*, the Latines *fruſtra, gratis, mendacium, tumultus, falſum*; the Greec Lxx κενὸν) with *ſáv* of the ſame root and ſignification. Where obſerve againe following confuſions.

I. That they put it not under the laſt letter, and that againe with a threefold exception 1. The letter *kaf* ſhall have it. 2. and the letters בגדכפקת *b g d k p f q t*, if the letter going before have not a Vowell but a *ſva*. 3. That ſecond hath againe exceptions in ſome words in the Bible.

II. That they make a diſtinction betweene a movable and a quieſcent. The movable they conceive to ſound ordinarily *e*; and yet 1. they can never pronounce it ſo ſhort as they ſay it muſt be, to wit, as quick as a lightning from Heaven; but ſound it as long as the beſt *e* in the Bible. 2. They finde in the Greec Lxx tranſlation in many names, (where now in the Ebrue Bible a letter hath no Vowell,) an *a, e, i, o, u*, which confounds againe that tenant, 3. Some alleadge divers Authors which held that opinion, that *ſva* was pronounced according to the following Vowell. The *quieſcent ſva* to have no ſound, and therfore frequently and almoſt alwayes in the finall to be left out as ſuperfluous: and yet 1. Now and then left out on the midſt alſo under the *quieſcent* letters. 2. It is frequent-

ly

ly written where any reaſonable man might obſerve; 1. That it is impoſſible that one and the ſame thing ſhould naturally both have and not have a ſound. And if they bring in the diſtinction of places, where it is founded, to wit, in all, where it is called movable, and of others where not; I anſwer. 1. That that diſtinction is broken downe by many examples in Nounes and Verbs, where in place of the *quieſcent* as well as the movable is any Vowell *a e i o u* in the ſame proper names pronounced and written. 1. By the Greecs. 2. By the Latines. 3. In Galde. 4. Syriac 5. Arabic. 6. Etiopic. 7. By the Perſians. 8. Tutcks. 9. Copticks. 10. In the Ebrue Bibel it ſelfe in divers places. 2. that the *Arabians*, who have, I confeſſe, *à quieſcent*, which they call *gezme* (writing it continually, never leaving it out from under the laſt letter, nor in the middle under the letters אהנ, when they are to be pronounced, better than thoſe ſilly Jewiſh Maſters with their *ſua quieſcent*) but they have no *gezme* movable, but ſet any Vowell of theirs in ſuch a caſe. Yet in hundreds of places, where Ebrue has a *ſua quieſcent* they put in any Vowell; whereof, being the ſelfe ſame tongue with Ebrue, and having in Ebrue it ſelfe frequently a Vowell, for the moſt part an *I*, men of reaſon ſhould conclude, that the punctation of the Jewes in the Ebrue Bible and Calde *Targum* is not authentick, it being ſo full of variations, incertitudes, confuſions, that hitherto there hath beene no end at all found in theſe things.

About *Holem* and *Sureq* theſe Jewes have many ſilly wayes, whereby they obſtruct and make difficult the reaſon of this tongue. *Firſt*, *Holem*, 1. muſt never be ſet upon the right ſhoulder of the following letter, as hitherto hath bin conſtantly done by the Jewes (from whom the Chriſtian Printers got it,) but upon the left ſhoulder of its owne proper letter,

as מֹשֶׁה *Moze*, in place of מֹ֫שֶׁה for both is as broad as long, onely that is confuſed and difficult, this proper and eaſy. In the caſting, or cutting the Mattreſſe of one will coſt as much and no more then the other. 2. It ſhould bee written and caſt, or cut at the left hand of its proper letter, within the line, not above, and than wee had no neede to diſtinguiſh it from the point. 1. Of *Sin*. 2. of the Accent *Rbia*. 3 It ſhould never be included in the poynt of *ſhin* and *ſin*. Becauſe, 1. that gets no reaſonable compendious way in writing. 2. It puts the beginner to a great deale of trouble. 3. It makes a great deale of difficulty in the reading of this holy tongue. For here is to be obſerved.

1. That (שׁ being *ſh*, and שׂ *s*,) when the foregoing letter hath no *Holem*, but שׁ having a Vowell, that poynt denotes an ô of the forgoing letter as מֹשֶׁה *Moſe*.

2. That שׁ having no other vowell but *o*, gets two points שׁ֫ ſo.

3. שׁ Having no vowell, this poynt ſignifies alſo *o*; ſho.

4. שׁ Having a vowell, and that poynt beſides, muſt be read שׁ֫ oſhe, becauſe then the forgoing letter doth conſtantly lack a vowell. Yet all theſe precepts may be avoided only by making better Mattreſſes.

The greateſt troubles about *Sureq* is that, that theſe ſilly Jewes did not invent a long *u*, without the adjection of the conſonant *v*, which doth ſo perplex the Analogy and Etimology of this tongue, that many places and words do thereby become of a dark and obſcure explication, notion and interpretation, cauſing men many times to miſſe of the true root: inſomuch that this prick alone were enough to confound all the tongue, to indarken all Orientall Ebrue Authors

thors, and to breed thousands of unneceſſary and endleſſe queſtions in the Ebrue Bible and Divinity; therefore ו *v* being the conſonant, and the poynt the vowell *u*, as Grammarians do uſely ſpeake, hence ו is in the beginning not to be read *u* but *vu*. Or otherwiſe we run on into eighteene confuſions and errors, which I have ſet down in my Grammer *Delin.* Printed in Latine at Amſterdam, *p.* 18. Num. 34.

4. Further in *ſva* there is yet a greater imperfection, *viz.* that whereas it hath naturally no ſound (for thereby it is diſtinguiſhed from the vowels, who have a ſound) theſe Jewiſh Maſters would give it one by joyning thereunto the ſhorter vowels *fatah*, *ſegol*, *hireq*, *qomez*, *qubbuz*. Which Doctrine deſtroyes that poſition of *ſva mobile*; for if it be movable and to be pronounced like an *e*, what need is there to joyne it with *ſegol* to make up *e*? and if it were an *e* before, hath it not the ſound of two *e* now? and is it not with *fatah*, *ea*, or *ae*? with *hireq ei*, or, *ie*, with *qomez eo*, or *oe*. With *qubbuz eu*, or *ue*? And yet they ſet it onely a ſimple *a*, *e*, *o*, And if it may be joyned with *a*, *e*, *o*, why not with *i* and *u*? What have theſe two ſhort vowels ſinned? onely the wit failed theſe Grammarians. Or if they did it (to avoid confuſion) becauſe *ſva* joyned with *hireq*, would make up the form of *ſegol*, for three poynts ſake, and *ſva qubbus* would get five poynts, and ſo make up the ſame forme with *ſva ſegol*, it is cleare againe, that they had not wit enough, to make ſuch formes of *hireq* and *qubbuz*, that *ſva hireq* and *ſva qubbuz* might not make a confuſion either with *ſva ſegol* or *ſegol*. And yet where is that compound *ſva* in *Syriac*, *Arabic*, and *Etiopic*, for in the *Samaritic*, the whole *Talmud*, and divers *Rabbines*, and thouſands of *Arabic* books, you finde neither it nor any vowell; And if you ſay, that the *Caldeans* have all theſe vowels and theſe *ſvâs*, I ſay,

either they had them from the Jewes before the Babilonian captivity or during the time of it: now if any man can produce any one line in any Author (warrantable or not, I care not) ſhewing us ſo much as one line onely of the true *Calde* writings, with vowels and *ſuâs* and then I will yeald. If you ſay, in *Daniel* and *Eſra* we ſee it plainly; I anſwer, do yee not remember, that they were Jewes, nor did they write and point their books with the *Calde* letters and poynts, but with their own.

For every one of thoſe dialects have a peculiar manner of vowelling differing from the other. *Samaritic* hath none. *Syriac* hath aſſumed the *Greec*, α ε η ο or υ, and afterwards ſome who did not like to take the vowels of the Grecians to their bookes, and to ſpoyle their own writing therewith, invented an other ſort of poynts. And as true as it is, that theſe *Greec* vowels are the proper vowels of the *Syrians*, ſo true is it, that theſe Ebrew Jewiſh vowels were once the Heatheniſh *Caldean* vowels alſo. *Arabic* hath divers vowels from *Syriac*, *Etiopic* has divers from *Arabic* and *Syriac* and *Ebrue*; ſo that wee finde every dialect of this tongue to be different from the other in the matter of this accidentall worke of pricks for vowels, from whence it clearly appeares, that neither theſe are proper to the *Caldean*, or not proper to the *Ebrew*. Either of them muſt fall. And we ſee that the nature of the *Jewes* conſtantly is, *firſt*: to change the Conſonants, *ſecondly*: the vowels of any tongue whatſoever. We have example of it in the *Perſian*, *Turc*, *Arabic*, *Greec*, *Spaniſh*, *Italien*, *French*, *German*, and *Polonian* tongues, when there is none of theſe vowels of theirs, no *ſuâs* at all; and yet for all that, they have printed them ſo; and printed not with our letters, but with theirs. Will you now go and ſay, that *Latine* hath the *Ebrue* conſonants, and thoſe 15 vowels?

And

And that the *Caldeans* had the ſame poynts with the *Ebrew?* It is to be pittied, that that excellently learned Man, and My worthily honored Friend Dr. *John Buxtorf* at Baſil Profeſſour of Divinity & of this tongue, hath thus farre deviated from all reaſon, as to play for the primitivenes of theſe points, and to write a great book in quarto in defence of it, being condemned to ſuch a vaſte and yet ſuperfluous labour, that ſtone of *Siſifus*. The whole tongue reclaimes their antiquity. Thoſe that looke a little farther then the *Ebrue* Bible, may eaſily ſee, that whereas there is an agreement amongſt the Conſonants in theſe dialects, there is none in the vowels. I pray let not authority make here ſlaves of us, and keepe us ſtill in a feare, and give us an infinite toyle of anomalies in the *Ebrue* Bible, whereby we ſhall never be able to get the *Siriac*, *Arabic*, and *Etiopic* tongue.

One onely of theſe compound *ſuâs*, viz. *ſva fatah* read after its Conſonant, as it doth ſtand under it, looſes under עחה finall the *ſua*, becauſe that *ſua* is not admitted under the laſt letter, as is ſaid here before: which *fatah* makes no ſyllable, being neither a long vowell, nor a ſhort one, but onely a part of *ſua*. It might have beene left away together with the *ſua*, onely they thought it requiſite; that הח and ע might bee pronounced with an a being gutturall letters, and not eaſily to be pronounced without it. And becauſe taken away from *ſuas* it was called *gnuba*, or *taken*: which the latter Jewes and our Chriſtian Gammarians not rightly underſtanding thought, it ſignified that it muſt bee pronounced before its conſonant. A falſe aſſertion and of ſuch groſſe an errour, that it overthrowes the nature of this tongue, wherein every ſyllable beginnes with a conſonant; and yet is here neither reaſon nor a powerfull cauſe, why this *fatah gnuba* ſhould begin a ſyllable; when it cannot

so much as make a syllable. This *gnuba* is superfluous, when ה is its letter, because that sounds *hi* that point within being *hireq*, as that excellent learned *Schindler* it hath in his Grammer, and is frequently underwritten, comming from הִוא. This *gnuba* fals away, if a letter follow עחה. As אֱלֹהִים *elohim*, *God*, &c. and is onely after a long ē i ō ū, never a long *a*. You may leave out the *gnuba* in your reading.

These compound *suâs* are frequently in the *Ebrue* Bibell not under the throate letters, (for the use whereof they are said to be invented,) but under the *non-gutturals*. b. גְנֻבְתִּי יוֹם וּגְנֻבְתִּי לַיְלָה *Gen.* 31. 39. רִבְבוֹת, *Num.* 10. 36. *z.* וְזָהָב *Gen.* 2. 12. *q.* קָדָשִׁים very freqently, וְלַקָּדָשִׁים *Nehe.* 10. 34. *And* contrary there are above 200 of examples, where a single *sua* is under a throat or *gutturall* letter. אֶחְדָּל and וְאַחְדְּלָה *I well desist. Job.* 16. 6. *Iud.* 15. 7. Out of which confusion, multitudes of exceptions; and exceptions upon exceptions, and that in the *Ebrue* Bible also, not onely in the *Calde* part of it, and that all printed and written copies of the *Ebrue* Bible never do agree herein, wee may clearly see, that this Monster and mishape of creating and destroying, this inconstancy and fury of building up & leveling to the ground, will descry unto any wise eye the madnesse of the Authors thereof: whence it is, that if yee take the *Calde* in the *Ebrue* Bible, you will finde more examples for anomaly than analogy.

And that all this madnesse of the *sua* simple and compound, and the *fatah gnuba* are onely invented by the silly Jewish braines is also seene (besides that inconstancy in all things, which is their one and only left constancy) by the *Syriac*, *Arabic* and *Etiopic*, where

where they have neither ſingle nor compound *ſuâs*, leſſe a *fatah gnuba*. I confeſſe, the *Arabians* have a *gezme*; but that is onely in the place of *ſua quieſcent*: where is here a *ſua movable*? So in *Etiopic Iohn Potken* and *Wemmer* will give us beſides *ba be bi bo bu*, à *b* with a ſhort *a*, and a ſhort *e*, yet that cannot argue, that that ſhort *e* is *ſua quieſcent*, which hath no ſound at all, but if any thing, rather a *ſua movable*, and the ſhort *a*, with a *ſua fatah*. But why is than that figure of the letter with that *ſua fatah* (in the meane while ſuppoſed) ſingler than that with a ſingle *ſua*? Therefore whatſoever that ſhort *e*, (which *Potken* calls a ſhort *o*) may be by the *Etiopians*, certaine I am, that the ſhort *a* is not the *ſua fatah*, nor have they any *ſua* at all, ſingle or compound, whole or *gnuba*.

By the *Syrians*, to wit, thoſe that from Jewes became Chriſtians after Chriſts Paſſion, Reſurrection and Aſcenſion at the preaching of the Goſpell by the Apoſtles, who did retaine the vulgar cuſtome of writing at Chriſts time, (that of the ſingle letters being onely uſed, as is probable, in the Law of *Moſes* with the reſt of the Bible) in joyning the letters, had never any vowells or *ſua* in their writing: and that by theſe arguments. 1 Becauſe we finde no *ſua* at all, either ſingle or compound, movable or *quieſcent*, in their writing; here the eye is witneſſe. 2 The *Greec* vowels are ſurely none of their owne; and that is manifeſt. 3. The *Samaritans*, who did and do live in the ſame Country have no vowels at all. 4 The *Sirians* leave many times a way the vowell, which otherwiſe they write. As שְׁחִיקִין *Marci*. 9. 34. דְּבִיקִין *Marci*. 1. 6 דְּחִיק *Marci*. 7 6. נְפִיק *Marci* 7. 30 which vowell in this forme of the Noune is never left away by the *Arabians*, nor alwayes by the *Syrians* (and the Jewiſh *Calde* conſtantly). becauſe that the

firſt

firſt radicall muſt have no vowell, but becauſe the vowell of it is ſo generally knowne and certaine, that if not written yet there will not remaine ſo much as the leaſt doubt of it; which the Grammarians of *Calde* and *Syriac* do not ſo much as underſtand, and make a falſe forme פָּקִיד for פְּ. 5. Theſe poynts or pricks, which they have above and below the Conſonants are yet newer by them, han the *Greec* vowels; which is demonſtrated by the greater variety thereof than of the *Greec* vowells in their writings: Nor is there any *Syriac* Manuſcript to be ſeene onely with thoſe poynts inſtead of the *Greec* vowells: contrarly, wee have many of them, which have neither the *Greec* vowels, nor thoſe pricks. 6. Nor are the names of them the ſame with the *Calde* (falſely ſuppoſed) names of vowells, except onely one *ftoho*, which is *fatah* of the *Ebrue* and *Arabic*, the reſt: *e* is called *rboſo*, the *i*, *Khboſo*, the *o*, *ſqofo*, the *u aſoſo*: expreſſed in the following proper names. *Abrohom*, *Eſayo*, *Iſhoq*, *Odom* (*Adam*) *Uriyo*.

They have no long, or ſhort vowels, nor the *ſuâs*. Whereby we ſee, that the whole Bible may be underſtood. 1. Without all theſe five *ſuâs*. Becauſe *Siriac Samaritic* and *Etiopic* may bee underſtood without them. 2. Without that difference of the long and ſhort vowels. Becauſe *Syriac*, *Arabic* and *Etiopic* may; nor has *Etiopic* long or ſhort vowels but onely *a*, *e*, *i*, *o*, *u*, the name of long being ſuperfluous, where there are none ſhort. 2. The *Calde* punctation is not preciſely made after the rate of that diſtinction, which was ſet upon the *Ebrue* Text; and yet for all that may as well bee underſtood, as the *Ebrue* Text.

The *Arabians* have other prics for vowels different from the *Ebrue*, *Syriac*, and *Etiopic*: And as the *Greeians* (by *Plato* in *Cratylo*) had only 3 vowels, *a*, *u*, *o*, (for

(for ω is a double o) and as there are onely three *quieſcent* letters ו י א *a, v, y*, and as *Ebrue* hath onely three compound *ſuâs*, ſo alſo hath *Arabic* only three vowels, *e, v, o*, or *fatah, keſra, damma*. *Fatah* is *a* or *e* *keſra* i, *Damma* o or *u*. The true pronunciation is in theſe *Orientalls* not to be had, becauſe *Ebrue*, *Samaritan*, *Calde*, and *Syriac* are dialects, which are paſſed, and no more extant in the World, in reſpect of 2000 yeares ago (the tongue being one and as yet ſtill remaining,) and *Arabic* with *Etiopic* have occupied all *Africa* and a fixth part of *Aſia*, and containes above a hundred different pronunciations, inſomuch that you can not well follow any pronunciation of thoſe dialects,; and therefore if yee cannot learne the pronunciation uſed by them in their Country, here in *England* you may pronounce them as yee will: yet if yee will follow *Erpenis* his pronunciation, yee muſt obſerve: to pronounce *fatab* like (*a*) upon, (and ſometime before) the hard letters (the names wherof I have given before) and upon (or before) the eaſy letters (*e*): *Damma* upon (and before) the hard letters (*o*) and upon (or before) the eaſy letters (*u*). If *Gab. Sionites*, then pronounce *fatah* conſtantly like (*a*) *keſra* (*e*,) and following the (*ye*) quieſcent (*i*) *Damma* (*o*) and following (*vau*.) quieſcent (*u*.) Theſe three vowels they doe now and then pronounce as if there were an (*n*) but that is only at the end of a word. As *an, on, in*, the note wherof is, that it hath that vowell doubled; except onely that *on* hath the forme of (69) for (99) which they thinke to be neater written. *Fatha* and *Damma* is written above the letter, *Keſra* beneath. *Fatha* and *Keſra* hath but one figure, ſo that there are onely two figures of all the *Arabic* vowels. By the *Etiopians* there is a great deale of difficulty to make certaine Rules for the vowells apart: out of their printed bookes, and the written *Etiopic* bookes

are

are very rare; in ſo much that I believe there are none in all *England*, which is a ſhame for us Chriſtians ſo to ſlight other Chriſtians in ſuch a manner, as not to care for their learning and bookes. And as *Wemmer* and *Potken* number the letters, there are 202 by which way if wee go, wee ſhall never eaſily learne to read *Etiopic*. And yet as wee have the letters apart, ſo alſo ſhould wee have the pricks or ſtroaks apart, whereby the vowels are pronounced. Ordinarily it is as followeth. 1. *A* is marked with the ſtroake of the letter toward the right hand more downward, then ordinarily. 2. *E* the round circle at the right hand below. 3. *I*. a little *i* joyned there where *e*. 4. *O*. an *o* joyned for the moſt part with the upper part of the letter at the right hand. 5. *V* a ſtroak, like the *i* was, in the midſt of the letter; The firſt ſtanding by *Potken* and *Wemmer* being onely the moſt ſimple figure of the letter, I have brought into the Alfabet among the letters, as the eſſentiall part of the tongue and word. And every letter with theſe five vowels, together with the ſixth ſtanding among the accidentall parts of the word, the vowels. Yet what abſtract precept properly to give to that ſixth ſtanding I know not for the great variation ſake. And to expreſſe it onely by the *ſua* is ſo unreaſonable that thereby you will have many words, that will conſiſt onely of the ſixth ſtanding, and if that be conſtantly by *ſuâ*, what pronunciation can be had in them. There are alſo many exceptions in the Alfabet about every vowell *a, e, i, o, u*, as the Table ſhewes. Therefore I wiſh againe that ſome man or other would give us hereafter better inſtruction out of *Etiopia* it ſelfe.

Rule. 3. *Theſe pricks are uncertaine to make up Syllables, and to further the reading of any of theſe dialects.*

1. *Ebrue* and *Calde* have the moſt perplexed work, though

though not by their nature, which is as plaine as *Engliſh* conſiſting onely of letters, without other additions of Pricks for Vowells and Accents (the Vowels being extant already in the Alfabet,) but by the ſilly braine of the inventors. Every letter hath not naturally a Vowell *a, e, i, o, u,* as for example *London, l* hath the Vowell *o,* but *n* following hath none, *d* hath the Vowell, *o,* but againe *n* following hath none; againe, in ſaying, a *prime* man. *P.* hath no vowell, *r* hath *i*; So you ſee there are in every word letters, which have vowells; and others that have none. The Maſters of the children obſerving it, did put a *ſua* underneath ſuch letters as have no vowell. Now I conceave that the inventors of thoſe pricks were able men, honeſt, willing, good, and carefull teachers, yet too too accurate about a thing of no great matter, but onely for childrens play. Therefore, I confeſſe, it is truely ſaid, that every letter hath either a vowell or *ſua,* viz. every conſonant a part, or two together make a ſyllable, yet I avow it to be a very ſimple aſſertion, to make that, which is in thouſands of places left alone, and hath no vowell by its proper nature and conſtitution (following a letter with a vowell, or going before) to become that very marke and ſigne of no vowell, a vowell and a nonvowell, to ſound and not to ſound, to live and not to live.

And becauſe. 1. a long vowell hath a long pronunciation, a ſhort vowell a ſhort one; 2. There is required a long vowell, when a ſyllable endeth in a vowell; a ſhort when it endeth in a conſonant, 3. a ſyllable ending in a conſonant, many times hath naturally a long ſound; and ending in a vowell, a ſhort ſound; Hence did the *Ebrue* Maſters conſider foure ſorts of ſyllables.

1. A long ending in a vowell, *ſa, ſe, ſi, ſo, ſu, ſua, ſue, ſui, ſuo, ſun.*

2. A

2. A ſhort ending in a conſonant, *vas, ves, vis vos, vus.*

3. A long, ending in â conſonant, *vâs, vês, vîs, vôs, vûs.*

4. A ſhort, ending (in à vowell; in Latine *pêrdere*) as *e* in *darkeneſs*, *i* in *ſyllines.*

Yet they did not propound it ſo naturally, and with a reaſonable apprehenſion, nor did they ſpeake of *long* and *ſhort* vowels and ſyllables; of *little* and *great* ones.

Therefore a letter without a Vowell doth go to a letter which hath a Vowell, either

Forgoing.	or Following.
1. The laſt letter מֶלֶךְ *Melek* סֵפֶר *ſefer.*	1. The firſt Letter פְּרִי *fri.*
2. The letter before one without a Vowell דִּבְּרוּ *dibbrù*, the firſt *b.*	2. The letter after one without a vowell דִּבְּרוּ *dib brù* the laſt *b.*
3. Any letters which ſhould bee written twice but compenſed with *Dages* or *Teſhdid* as דִּבְּרוּ.	3. Any letter which ſhould bee written twice but compenſed with *dages* or *Teſhdid* as דִּבְּרוּ.
4. After a ſhort vowell as *Dib* in דִּבְרוּ *dibru.*	4. After a long; as *da*, in in דָּבְרוּ *dabru.*
5. After a long vowell with a Mediatour accent, as לַיְלָה *lay la.*	5. After a *ſhort* Vowell with a Mediatour Accent, as לַיְלָה *la ylah.*

All this (except in the three firſt numbers) are unconſtant in the *Jewiſh Caldean* Tranſlation made at *Jeruſalem* or ſome other places of Jury. Whereby I conclude,

conclude, that in no tongue under Heaven there is observed such a strict disruption of the syllables, nay for the most part the love of joyning of consonants, prevailes against the Lawes of the Jewish Grammer; as for example; in *English* the Grammer teaching to pronounce Tru-stees the tongue pronounces Trus-tees. So in *Ebrue*, the Grammar sayes *pa-qdà*, the pronunciation *pàq-da*. Hence it is, that in the whole *Caldean* tongue, and in the *Ebrue* Bibel in hundreds of places that distinction between the long and short vowels is never strictly observed, the reason is, because this distinction is forced and not naturall.

In *Syriac* having no *sua*, it is reasonable, that we conceave, in all *Ebrue* and *Calde sua* reasonably to be left away in thousands of places and wheresoever it is, there not to be requisite. Hath *Greec*, *Latine*, *English*, or any occidentall tongue à *sua*? and conceiving that the letter may not go unto the following and forgoing, except it have a note and character, then are all the *European* tongues imperfect, nay all the orientalls, and of all the World, except onely *Arabic* (besides the *Jewish Ebrue* and *Calde*) having for a *sua quiescent* à *gezmà*, which even it selfe might be left away in *Arabic*.

In *Etiopic*, I confesse, the letters with the vowels, and *suas* to be so confounded, that three, foure letters having no vowell may not be pronounced, as הלו: put these three letters, *b l v* together without a vowell, and see what pronounciation they will yeeld.

Here is the question to be discussed, if the orientall tongues have any diphthongues; I answer; yea. *Ai, ei, oi, ui, au, eu*; are expresly in all these dialects: by the following arguments. 1. You will heare them in these dialects yet extant. 2. In all tongues, and there-

therefore in your owne mother tongue. 3. Because as consonants may bee joyned, so vowels; neither one nor the other being against the nature or practise of any tongue, reather both constantly used. 4. And the chiefest against the denyers that the Alfabet doth not consist onely of consonants, but also of vowels, having 19 consonants, and three letters for five vowels *a,e,i,o,u.* 5. Because these three אהו *a u y* are not simply consonants, as it is conceaved here, but also in place of vowells which all the occidentall *European* tongues confirme.

Rule 4. *The Pricks for distinction, joynture, and other designes are diverse but useleſſe.*

In *Ebrue* and *Calde.* 1. *Maffiq* which is onely a point within ה, when it is the last letter, in steede of being below it הָ, being such a superfluous thing, that, 1. Though the Dictionary writers themselves have it (yet they unjustly) confound it with ה *quiescent*; as deriving אלה God from אלה forswearing. 2. In many places of the Bible this point is lost in that letter ה, when it is the *affix* of the three person signifying he, his, him. 3. In *Syriac*, *Arabic* and *Etiopic* it is never found. 4. It is not pronounced in the orient as a syllable a part, and yet the Grammar would have it so. 5. It is superfluous because when the הַ hath a *fatah gnuba* it is sounded *ha*, what neede then of *hi* too, either *ha* must be left out or *hi*. 6. Because it falls away, as the Grammarians say, when the letter receaves a *hireq*, but observe that even this *maffiq* is that *hireq*, and that *hireq* is that *maffiq*. 7. It is a non necessary thing upon a non-necessary ground, raised by those unhappy builders the *Jewes*, who invented these pricks because they conceived a necessity of a ה *quiescent*: whereas if there had beene none but moveable ה in *Ebrew*, as it is in *Syriac*,

Syriac, *Arabic*, *Etiopic* and *Samaritic*, there had beene no neede of that invention of *maſſiq*. It is never in *Jod*, for that point which is in it, is *dages*, which is now to be ſpoken of. 2. *Dages* a point with in any letter whatſoever, except עחהא and ר and doth double the letter if there go immediatly a vowell before, but if a *ſua* either expreſſed or underſtood under the laſt letter of a word go before, than is its power of dubling ſuperfluous. Whereby you may ſee the ſuperfluity of this poynt. 1. In all places of the Bible without doubling whereſoever it is in any of theſe letters as *bgd kft* בגרכפת being the firſt in the word, the laſt letter of the word forgoing not being אהוי. 2. In the ſame letters, in the middle of a word an expreſſe *ſua* going before. All the euphonics are ſuperfluous as not being now obſerved either by the *Iewes*, or *Chriſtians*, in their pronunciation: the true nature condition and uſe of them being unknown to both parties alike. 4. The *Characteriſticall* are ſuperfluous as being left out in many places. 5. The compenſative are ſuperfluous, as being omitted in as many. 6. In *Syriac*, *Samaritic* and *Etiopic* it is generally omitted. 7. The diſtinction of *forte* and *lene* is unknowne to the *Sirians* and *Arabians*. 8. It is many times eaſily miſtaken in *Ebrue* for *Sureq*.

In *Siriac* they have two names *quſoy* and *rukok*. yet the Grammarians, nay thoſe naturall ones, which doe yet live *Slonita*, *Ecchellenſis* and *Emira*, as I take it, do deny, that the *Syrians* ever had a *dages forte*. But if not, what is than that *quſoy* and *rukok*. ? both cannot be *lene*, both cannot be *forte*, nay it is denyed that there is any *forte* at all: this point doth almoſt never appear: but if it be of a great uſe, why doth it not appeare, if of none, why is there in the *Ebrew* ſuch a ſtirre about it. If it doubles, why is it not

forte

forte, if not, why is there *qusoy* and *rukok* both. If ſuperfluous, what need have wee than to trouble us with it?

Farther the *Syrians* do many times uſe a poynt above or beneath the letters, (as in the forgoing to denote *a,e,i,o,u*, above) diſtinguiſh betwixt certaine words of a divers ſignification. Below, the letter *d.* אירא *ido a hand*, הוּ *hu,he* הִי hi *ſhe* שנתא ſento *ſleepe* חדתא khadto *new* in Maſc. עבדא abdo *a ſervant* עולא ulo a *babe* בישא biſo *baſe* (*belg.boos*) הנוּן henûn they *m.* הנין henen they *f.* מִן min *of or from*: the ſame with the poynt above are pronounced otherwiſe, and do ſignifie; *aido* what Women? *hau* that Man, *hoi* that Woman, *ſanto* year, the letter *r*. *Khadto* new in *f*, *abodo* ſervice *avolo* vvicked. (without it *aulo* wickedneſſe) *boiſo* miſerable *honun* they Men *honên* they Women: *Men* who? But alas is any man ſo bereaved of reaſon, that hee thinkes, he ſhall not bee able to diſcerne theſe words without a poynt? Take from mee theſe three obſervations. 1. The *Maſculine* and *Feminine* genders are *adiaforas*, and let them not trouble you. 2. Abſtract and concrete notions will eaſily be diſcerned by the Text. 3. The farther the ſignification of one is from the ſignification of the other word, ſo much the eaſier will it bee diſcerned in the Text without a poynt. The ſame is to bee obſerved in the poynt which is in the *Verbs*. 1. *Below*, it denotes the whole *pretertenſe* except the firſt ſingular; and the third fem.ſing. hath it ſometimes above at the left hand of *t*. 2. It ſtands frequently with the ſingular and imperative. 3. All the perſons in future tenſe, except the firſt perſon in both numbers. 2. *above*. 1. The firſt of the *pretertenſe*. 2. the noune agent, otherwiſe called *participle* bnoni, denoting together *o* or *a*. Yet in the fourth order it is *below*, the ſecond radicall being

being אוי. 3. The first singular and plurall in the future. 4. Two do denote the plurall as כתבא ktobe *Books* thebotogoods in Plurall, or in the Verbs of the Feminine gender onely fqadei *they did visite*, fqadôn *do you visite* nefqdôn *they shall visite*, tefqdên *yee shall visite*. If an *r* be in the word, then is one point unto that of *r*, added sufficient, to make up two. Where three do occurre (besides these two of the plurall number) the third denotes the vowell, or *qusoy*, or the tense. In the verbs of a radicail *r*, one point is for the letter, and one for the first person of the future tense, as קריות *qriyt*, I have cried and cald, not *qrayt*, thou didst cry and call. Yet all these points are added out of a childish feare, that the people will not let reason have the soveraignity, rather then for necessity sake; nor is it to be esteemed, that they are of such necessity or of the essence of the tongue.

In the *Arabic* the poynts difference some letters, one, *above* as *Kh*, *ds*, *z*, *dh*, *th*, *gh*, *f*, and by the *Turcks* and *Persians* at *k* pronounced as *gh*. one *below* as *b*, and by the *African Arabians* about *Fes*, *Marocco*, and *Algir* sometime the *f*, that which is above denoting by them the *q*. two *above* *t*, at the end sometimes shaped as an *h*, only by the contraction of writing *q*. which the *Africane Arabians* frequently and almost at all times do write above with onely one poynt: two *below* y. Three *above* is descending from *f*, one poynt comming unto those two naturalls of the *t*, for difference sake, *sh*, and by the *Turks* and *Persians* the *k* pronounced as *ng kitabung* of the book. 3. *below* by the *Turks* and *Persians* the *b* then pronounced as *p g*. then pronounced as *tje*; and ; *f* for a difference from *sh*. Yet are these three points frequently to be seene above *f* in *Arabic* books written at *Jerusalem*, and elsewhere by the *Christians* in their Bibles and Service-books, the reason

reaſon whereof I have given above, yet many hundred Manuſcripts are to be ſeene even without theſe diacriticall and ſuperfluous poynts, for them that know perfectly this their mother or learned tongue.

STROACS.

1. In *Ebrew* and *Calde* *meteg*: *Fſiq* and *Maqqêf*, the two firſt are put downwards, the third in the breadth: *meteg* betweene any vowell and a following *ſua*, to keepe them aſunder, from being reade in one ſyllable. A thing clearly ſuperfluous, partly in all our Eaſtern now yet living tongues, where the boyes are able enough to learne the ſeparation of ſyllables without ſuch troubles; partly in the Bible it ſelfe, there being ſuch a variety of it in all Prints, that it is paſt beliefe: it was invented ſo ſhort (inſteed of a longer, which ſhould have begun above the letters and paſſed betweene them and the vowels underneath them) becauſe the inventors thought it more gentile as it is now, whereas the other would have ſhewed more plainly their intention. *Fſiq* ſuch as *meteg*, between two words, to ſhew that you muſt reſt there a little, not by the force of ſenſe, but onely to obſerve the thing following the more accuratly. *Maqqef* joynes two or three words together, and is placed evidently at random, no reaſon in the World being found, why written or left out. Therefore are theſe ſtroaks alſo in vaine, ſuperfluous, and unneceſſary.

2. By the *Syrians* yee have but one, *viz.* *Maqqef*, cald *Marhothno* under neath a letter which they ſay ſhall not bee read or heard in the pronunciation: as the firſt א in אנא *ana*. I אחרנא *akhrino* another in אחריא *f* אחרויא *akhroyo* the laſt אחריתא *f* אחונא *akhyono* a brother in Law, Kinſman, Couſen, אנשא *enoſo*, Men, ארוא *eroꝛo* a ſecrecy. Yet this line is in many coppies frequently left out. 2. ד *d* in עדתא *idto* a Congregation, חדתא *khadto* new. 3.

ה *h*

ה *h* in יהב *yhab* hee did give רהומיא *rhumayo* a Roman טובהו *thobhu*, it is good, מלכוהי *Malkauhi* his kings. 4. ל *l* in אזלת *ezelet* I went away, *ezalt*, shee went away. 5. מ in ימא *yamme* the Seas. 6. נ *n* שנתא *santo* a yeare, זבנא *zbanto* at a time, מדינתא *mdinto* a City, זבינתא *zbinto* redeemed *shfinto* or *Sfinto* a ship. Any word which is to be reade with a meditation its point is cald *Mhagyono* III, above the letters, signifying the number. This last is of the best use: but *Marhothno* and *Mhagyono*, are not worthy to be observed, it being meere fancy, that those letters should never be pronounced in that tongue: it being certaine, and I my selfe have many times heard it at *Constantinople*, (where there were many *Kershuni*, (for so are those cald that retaine the *Syriac* bookes in their religious service) that they did most constantly pronounce every letter of those: but onely when they were posting through, then I confes for celerity sake they leave out many letters, as even among us; and what *la France* leaves out of letters, those are pronounced in the *Province* and elsewhere: therefore I beseech the Reader, not to think these precepts to be absolutly true and needfull.

3. By the *Arabians* yee have *medda*, *wesl*, *hamz*, *gezm*, and *Teshdid*. *Medd*, they use over the letters signifying numbers, as in all Astronomicall bookes is to be seene. 2. Signifying the circle and lines by the Geometricians described by letters. 3. It stands in stead of the *circumflex* of the Greecs to pronounce that syllable with א *quiescent* more long. *Wesl* onely upon א *quiescent* in the beginning of a word, joyning its word with the forging, as if it were onely one, line as *Maqqef* by the *Ebrwes*. *Hamz* onely upon אוי shewing them to be radicall and naturally moveable, they being sometime and that more frequently *quiescent* also. Yet over, or under א they do write

it

it more frequently, whither it be radicall or ſervile when the word is written with the vowels. Yet in old coppies of the Alcoran, and in printed bookes the *hamza* is in the latter caſe juſtly and moſt frequently left away. *Gezm* is a round circle either whole or halfe, and ſtands above that letter, which is to bee joyned with the forgoing: not ſo frequent upon אֵ as the reſt. *Teſhdid* is made of two *Geſmes*, and is the *dages* by the *Ebrewes*, onely one, and yet repreſenting all, that was falſly eſteemed proper unto two, *lene* and *forte*.

Rule 5. *The ſtroaks and pricks for the accents are not of the eſſence of this tongue, and therefore onely in the Ebrue Bible and the Calde tranſlation of Aquila (or Ongelos) on Moſes.*

As all the reſt of things, ſo truly theſe *ſtroaks* and *pricks* for *accents* are ſet to the *Bible* without neceſſity, onely I wiſhed, that the *vowels* and *ſuas* had got no greater credit, than the Accents have, which by the moſt learned of *Europe* for almoſt 150 years, were ſtill left out as not cared for even by them, that tooke upon them the tranſlation of the *Ebrue* Bible. Nor can or will I blame them, as if they had mightily miſtaken in the tranſlation, becauſe of the ignorance of theſe Accents, as if onely by their order the true connexion and diſjunction of ſenſes could be had. Wherein wee ſee à more generall and naturall inclination in theſe, that did ſtrive ſo eagerly for the vowels (and yet confeſſe the Accents to be of the ſame divine Authority,) not to care much for an additionall thing in this tongue: the moſt of them never working ſo much in ſuch an idle thing, as *Munſterus*, *Clajus*, *Neander*, *Buxtorfius*, but eſpecially of late Mr. *Symſon* a Scotch man *Anno* 1617. Mr. *Bohlius* (deceaſed) my condiſciple under Mr. *Troſtius*, *An.* 1630. and Mr. *Ledebuhr* his diſciple (both *Germans* out of *Pommeren*

Pommeren) in a booke of 36 ſheets printed in Octavo at *Leyden* by *Le Mair* 1647. cald *ſalſelet hamniqra*, as hee out of a high conceit thinkes it to be a chaine of the Scripture (*catena Scripturæ*) written in Latine, as if without the accents the Scripture would fall aſunder. If that were ſo, how was it poſſible, that the Lxx, *Hierome*, and all our interpreters for 2co yeares and upwards could ſo neerly interpret the Bible, that all theſe new raiſed great Maſters of *Iſrael* are not able to ſhew a ſenſible, foule and faulty tranſlation, ariſing from the ignorance of the Accents, whereas wee know they had no knowledge of theſe high miſteries, which theſe three late Authors would have the World to believe they have found before all the reſt, and brag of it in their books almoſt intollerably.

Therefore let no *Engliſhman* think, that hee hath not learned the *Ebrue* tongue, if hee know not theſe Accents, and the infinity of worke in them; and rather with mee pitty the paines of thoſe painfull *Germans* and *Scotchman* upon ſuch rotten principles, and learne hereafter of them, to labour upon a ſure ground, or to thinke, that God hath laid a curſe upon his labour *ſiſyphi ſaxum*, a ſtone, that will give him an endleſſe and unprofitable worke; and I wiſh this painfull man, and *Buxtorf*, and all thoſe, that are ſo buſy about the pricks, (and will not believe that excellently and exceedingly learned Authour Mr. *Capell* a *Frenchman* profeſſor at *Saumur*, whoſe learned booke in Latine *Arcanum punctorum revelatum*, that judicious and illuſtrious Author *Erpenius* cauſed to bee Printed at its owne charge in his owne moſt excellent *orientall* Printing houſe at *Leyden*, *Anno* 1625.) that they may beſtow their paines upon better worke than about theſe triffles of the *poynts* and the *Samaritic* Characters, if they or thoſe, whoſe

with now the Bible is commonly printed, be the true old *Ebrue* Characters, whereas both are of the same essence, and one no more true than the other, as I have shewed before. Yet all that can bee said for these stroaks and pricks of the accents (and for those that will care for them) as very necessary is onely this. 1. That one accent may do the businesse. 2. That it stands at the syllable, which is to be lifted up in the pronunciation. 3. That it stands at a certaine letter also. 4. That that letter must have a vowell, because it cannot otherwise be elevated. 5. By consequence, never at a letter with *sva*. 6. That their forme is either simple, opposite, or compound. 7. That in *Ebrue* they do give in וָל *vâl* (that is after a long *vowell*, when the following letter hath no *vowel* but *sva*) the nature of a short *vowell*, that another letter may follow this *long vowell* in the same *syllable*, whereas otherwise it should go the following *sillable* or *word*, the *long vowell* naturally desiring to end the *syllable*. And again in וָלֵ *vālē*, the nature of a long to a short vowell when the following letter goeth away to the following syllable, having its owne *vowell* (long or short) when the short vowell had need of it to rely upon; as being of a short pronunciation. 8. That it is the nature of every accent to change (upon such conditions) the nature of the short and long vowels. 9. Those conditions failing it doth not change that nature of the vowells. 10. And yet as that nature of the vowels doth not hold constantly, so neither are these stroacks constantly of that nature. 11. There are no *euphonic* accents, for *meteg*, who is onely cald so, I shewed to bee onely a stroack keeping two letters asunder. 12. To call accents *tonics* is a tautology, both words descending from one root, and signifying one thing. 13. That *meteg* with *silluq* is im-

improvidently made of the same figure. 14. *Thatbia* and *holem* also are improvidently almost confounded, whereby arises a necessity of new and many Rules. 15. *The Accents* are unreasonably and without sence cald *Grammaticall* and *Retoricall*, for *Retoric* hath never any *accents*, nor doth speake of them. 16. It is without profit to give in the Grammer a title and terme for a word, which hath the accents in the last syllable, or the last but one. Notwithstanding the *Grecians* did the same, *perispomenos*, *barytonos* and *oxytonos* in the last, *properispomenos* and *paroxytonos* in the last syllable but one 17. It matters not if yee call the words *milra*, below the last syllable, *milel*, above in the last but one, *Calde* or *Ebrue* words. 18. *To* shew the union or disjunction of words by Accents is the invention of men also. 19. As the union of words belong to *Syntax*, so the signe thereof by the Accents. 20. For that purpose those are invented which yee have in the table with the Names.

THE END OF ORTHOGRAFY.

FIRST RULE.

THE SECOND PART OF GRAMMAR is, cald *Etymology, and Analogy.*

Etymology is a part of the second part of the Grammer, whereunto all the rules, mediatly or immediately have their respects, and reference. For whatsoever word occurres in the Bible or any orientall Author whatsoever, the question about it is, I confesse (as in the *Greec*

and *Latine* tongue) what ſignifies it, and (to know that) whence is it derived? The firſt part is again either of the ſimple and abſtract ſignification, *viz*. *Etymology* (that is the Lexicâs and Dictionaries, which handles the firſt more properly) where if poſſible. 1. The reaſon why this roote ſignifies this and not that ſhould be ſhewed, but hath bin hitherto neglected by them all. 2. That ſignification ſhould (according to Retoric, Logic, Fiſic, and Metafiſic) be diſtinguiſhed unto all its branches. 3. The diviſion (with the reaſon thereof) ſhould be clearly ſet downe. 4. The Authority, as not ſuperfluous ſhould be added, that we might ſee it to bee truly humane, good, ſound and ſatisfactory reaſon: which all Authours hetherto want. Or of the ſignes of the ſignification whereof as alſo of their reaſonable and *analogicall* reducement unto this or that root, the other part of the ſecond part of Grammer doth ſpeake, to wit *analogy*. From the principall office thereof Authors call it *Etymology*, yet from the neareſt part in reſpect to us, (as all concrets are more ſutable to our apprehenſions and the neareſt to our ſenſes then abſtracts) the old *Romans* did rather call it *Analogy*, as *Voſſius* ſhewes in his *Latine* Grammer, or great and good booke about the *Latine* Grammer. The firſt part conſiders the root, without any the leaſt conſideration of the parts of a ſpeech, unto how many parts of a ſpeech every root is dividable. The ſecond layes downe certaine rules, into how many parts all the words of this or that or any tongue may be divided, and than applies every word, or layes downe certaine rules, to which they may be applied. The firſt is mightily *abſtract*, as a new *Metafiſic*, the ſecond is meerly *concret*, as a new *Fiſic*. Yet the firſt part hath the greateſt *abſtraction* in the letters and their ſignification, and the moſt *concretion* in the

the multiplication of that ſignification and diviſion by Logick, of theſe multiplied ſignifications by *Rhetoric*, *Fiſic*, and *Metafiſic*. Both parts hang together, yet ſo that *Analogy* is the eaſieſt, grounded and built upon the naturall precepts of any tongue whatſoever, *viz.* a generall Grammer, which ground and foundation is not yet laid downe by any learned man of the whole Univerſe (how neceſſary ſoever) becauſe it requires an excellent wit, a perfect Philoſophy, a good Arithmetician, a Retorician, in one word, the moſt perfect *Ariſtoteles* that ever yet lived on earth. Yet before wee come to *Analogy* wee will heare lay downe onely the precepts for the root according to the *Letters*, not *ſignifications* either of the *root* or *words radicall* or *accidentall*, *proper* or *improper*, *firſt* or *ſecond*, *ideall* or *naturall*, *Metafiſicall* or *Fiſicall*, which things ſhall bee laid downe in the *Dictionary*, which is, God willing to follow.

Rule. 2. *All words, (none excepted) of this tongue may, nay muſt be brought to a certain root.*

As this tongue is the primitive from *Adam* the firſt man, and remayning yet till our dayes in all *Africa* and a great part of *Aſia*, ſo is it the moſt ſimple (or if wee will call it) ſingle and accurate of any other tongue in the World, that I could ever yet attayne any skill in. The *Greec* Dictionary Writers, and after them the *Latines* did never lay down ſuch certaine Rules in their tongue (for the finding ſuch accurateneſſe) as this tongue hath. The remainders of *Greec* and *Latine* Authors (which two Nations are the moſt accurate writers (as in other things ſo about their tongue) of all other Nations, whatſoever) do ſhew that they did not ariſe to the hight of this perfection. For what out of this tongue may bee demonſtrated to bee a derivative, they tooke for

a primitive; and a primitive, for a derivative. The title they had, but for the thing it selfe to bring to a right stay, so farre they never came. The benefit of this Rule will bee made manifest, when in the Dictionary certaine Rules will be laid down for the abstract signification of the letters: the inquisition and determination whereof doth onely belong to the Dictionaries. And truly without that principle of the inward and naturall signification, which every letter of the Alfabet (being as a naturall dowry bestowed upon it by God) brings to the roote, I see not, why wee should make any *Analogy* or Grammaticall rules at all, to bring every word to a root. For as the rules shew that so many words, (which otherwise would seeme not to be of one and the same family,) belong unto this or that one root, so is the root required for its naturall, ideall, and abstract signification, different from any other whatsoever signification, because proper to another root. And because the roote is required and that by all men, that shewes plainly and evidently, that indeed there is something in the root, for which it is so sought after and desired, *viz*. The signification. And that denies none. But another question and that more necessary and before others to be determined is, from whence this signification comes; If they say, from the people, that is false; for *Adam* alone in the World had the whole tongue and the signification of all roots. If *ex impositione humana* by *Adams* pleasure; that is false, because as *Adam* was not the orator of himselfe, his reason, wit and tongue, whereby he spake to God, so neither did he invent the significations of every root, hee being inabled by God Almighty with the consequence the words themselves, not *a priori*, to coyne roots, and from thence words, and then to speak with his creator.

So

So that this queſtion is almoſt *Analogall* to that in *Fiſe*, if the ſoule be *ex traduce* or *per traducem*. I determine it thus, that as nothing makes the root, but the letters, ſo nothing makes the ſignification of the root, but the ſignification of thoſe letters.

Rule 3. *A root conſiſts of three conſonants, not of 2, 4, 5 or more, much leſſe of one only.*

This is the formall part, whereby this holy primitive and orientall tongue (for perfection) excelleth all the tongues in the World, becauſe all the other are derived from this. It may be, that ſome learned men have ſtudied to find out ſeverall wayes, whereby to bring this or that tongue, which they did moſt affect, unto this or that more ancient, and for the moſt part unto this primitive tongue; and therefore from hence they take a moſt cautious way to finde out firſt the root of every word in that tongue, and to bring many words to a moſt ſimple and abſtract way. Yet I am ſure and certaine, that no tongue in the World, but this hath ſuch an extraordinary, holy *trinunity* and *unitrinity*: as firſt, that every word (of how many letters ſoever; *proper* or *accidentall*, *naturall* or *adjectitious*) may, nay muſt be brought to certaine radicall letters. 2. That the leaſt as well as the biggeſt word hath its equall portion in the root, the leaſt not having fewer letters than three, nor the biggeſt any more. So that whatſoever lacks or aboundes, muſt neceſſarily be made up or detracted by certaine *Etimology* and Rules of *Analogy*.

And this Rule is not now invented by mee, or a principle of my ſtampe, but the generality of Grammarians in whatſoever dialect of this tongue give this very ſame Rule. And yet a man would wonder to behold the inconſtancy, ſloath, and irregularity partly of the Grammarians and partly of the Dictionary

onary or Lexica writers, who do not observe this their owne and all mens rule, as making no conscience to confound the art of this tongue, by not closly adhering to the principles of it, and thus themselves unloose that ty and knot, wherewith they professed to keepe all roots in a strict order, when by their practise it is observable, that they never intended any such thing. And which is the worst of all, none of the Lexicas extant are without that great fault. And so long as the Dictionaries are not brought (amongst many other things yet lacking) to that strict observation of things propounded by the Grammar, (which is expected and presupposed to lay downe no false precepts) there will never be that clearnes and easinesse of the tongue, as there would be if the art of the Grammar and the art of the dictionaries were brought to a greater perfection. I perswade my selfe, that there are very few, that can believe mee: but it is no wonder, for ignorance and prejudicated opinions are never able to judge well of any thing.

Rule. 4. *Every root consists of letters onely, not of letters and pricks joyned together.*

By this Rule all *roots* as also all *letters* none excepted are included, and all *pricks* even excluded.

Whereby many questions are resolved, which hetherto have troubled the braines of the learned. *First*, it shewes, that there is a unity in the nature of roots whither in *Ebrue*, *Calde*, *Samaritan*, *Syriac*, *Arabic* or *Etiopic*; whereas if you aske a man skilfull in *Ebrue* (but not in the other dialects) what the nature of the roots in these dialects are, he will doubt, not being able to give a determinate answer. Thus learned men make themselves seeme to be unlearned; and whereas I can make them more learned, *viz.* by giving them a good and true notion,

(whereby

(whereby they may inlarge the uſe of their knowledge, and that without their paines,) invented as I may terme it by my owne induſtry, and yet I know not whither I ſhall ever have thanks for it or not, ſure I am, hereafter it will do much good. *Secondly*, it is againſt thoſe tenents, that the root is either in the Noune or Verbe, and herein the moſt excellent men do diſagree: ſome will have it in the Noune, others in the Verbe, and by ſome againe it is attributed to the Noune in *Siriac*, others deny it, thus they ſtrive one againſt another, and that neither *de lana caprina*, of the Woole of a Goate, who has none, for whatſoever party hath the prerogative, will give Law unto others, and all the reſt, if there be more than two. And it is a great matter in a Kingdom, who ſwayes the Scepter, the Verbe being Soveraigne in *Ebrue*, will be ſo in *Siriac*, and yet *Emira* will have it by the Nounes. *De Dieu* thinkes the Verb hath it by the *Syrians*, and yet beginnes with the Noune. In this manner I could name above 300 men, the moſt whereof (I confeſſe) do give the radicall dignity and ſoveraignty unto the verb, yet many unto the Noun. But they all faile herein; for the root is neither in the Verb, nor Noune, nor in any other part of ſpeech (if there weare any, as there are not, which I ſhall make more cleare hereafter) but abſolutly in the letters, though not conſidered as yet, if a Noune or Verbe, leſſe if active, paſſive, neuter, deponent, Maſculine, Feminine, ſingular, plurall, preſent, preter or future, participle or pronoun, &c. The reaſon for this aſſertion is, becauſe it contradicts the nature of a root, which is never the tree it ſelfe, the branches, the leaves, the bloſomes, the fruits, nor the tronke or body of the tree, but that part which lies under ground, and none of all theſe is cald the root, and is the firſt principle and cauſe

of all these. *Thirdly*, it shewes that the letters onely, (and not joyned with the pricks,) make the root. The reason is plaine, for if it be pronounced by putting the vowells thereunto, it is no longer a root, but a Noune or Verbe; for the letters onely and not the pricks (esteemed Vowels) are in the Alfabet, much lesse the third singular in the pretertense, or the infinitive, or imperative or any Noune. And therefore it is a false assertion, to say, that because the third person singular in pretertense is not found in the Bible, *ergo* the root is not extant in *Ebrue*, *Calde*, &c. Whereas if there be but one forme found of any root whatsoever in any dialect, person, gender, number, declination, or conjugation, nay if but onely one radicall be extant, so that either the first or second or third, first or third, or any two of them be cast away, yet if there be but one radicall letter to bee found, so that by Grammar rules the two dificient may be recovered, the root is truly extant in this Orientall Tongue.

Thereby it is also cleare, that the division of the letters (into radicall and servile) is false, because all the letters are radicall, *viz*. They have all one and the same right, to make a root, not onely this but every one of them. Otherwise the Alfabet had not the same honour in the *Etymology*, which it hath in the *Orthography*. For as all letters are used in the reading, so all letters are used in the constitution of any word: and than you might with all reason say, that these 11 Members of the Alfabet, *viz. msh v k l b a tyn* משה וכלב אתין might be also questioned, whither they had any right at all in the pronounciation or not, if they have none in the constitution of the root. 3. Then would the practise of all the Lexicâs be false, who have roots not onely for the first but also second and third radicall, of euery letter

ter of the Alfabet, none excluded. 4. There muſt then be given ſufficient reaſon, how it came, that thoſe 11 letters were not radicall, nay, why never radicall; which is impoſſible to give. But if yee ſay, the Grammarians do not conceave that they are never radicall, but alwayes ſervile, and the radicalls never ſervile but alwayes radicall. I anſwer; that I wiſh they would then ſpeake plainer and clearer; but when, I dare ſay, above an hundred Grammarians make that diſtinction, that 11 are radicalls, and 11 ſervile, why ſhould I not believe them to ſpeake proper? Why doe they not then call all the *letters* radicall, and then give a diſtinction, which of thoſe are for the moſt part radicalls, though many times ſervile, and why do they never ſet downe, what ſerviſe thoſe 11 *letters* (by them called perpetuall radicals) do performe, when they are now and then found in the *Ebrue* Bible not to bee radicall? As if it were not as eaſy to ſpeake proper and plaine, as well in the Rule, as in the explication of the Rule.

Rule. 5. *The three quieſcent letters* אהו *do change among themſelves without alteration of the eſſence of the Roote.*

As theſe three *letters* in the Alfabet are oppoſite to all the other 19 *letters* in *Orthography*, and ſtand onely as one man, repreſenting the five Vowels, ſo here in *Etymology*, they doe ſtand as one man too, and repreſent but one letter, not three. And that by theſe following arguments. 1. You ſee no practice in any Grammar of any of theſe dialects to the contrary, but you may finde a multitude of examples in every one, and out of many, many thouſands; not only in the permutation of the *radicall letters*, but even, when they are but *ſervile*, and do ſtand to wait upon *radicals* in any reſpect whatſoever of place,

place, part of the word or ſpeech. Open but any Grammer (if yee have skill to underſtand its precepts) and yee will finde it. And yet of all thoſe Grammarians there is not one, that ſayes they are but one *letter* in reſpect of *Etymology*. 2. It is the practiſe in all Dictionary and Lexicâs of whatſoever dialect of this tongue: that in truth I pity all the Authors of Dixionaries, not one excepted, that out of ſo many examples they could not ſee ſo much. 3. That this rule doth ſhew in a very great meaſure, that all the dialects of this tongue, none excluded, have one and the ſame nature with each other; if not in other things, (which hereafter will bee ſeene,) yet in this particular. 4. Becauſe all the Authors ſpeake of that changement of the *quieſcents*, onely I reduce them, 1. From foure unto three, and 2. Unto a unity, not a Trinity.

Now whereas it might be objected, that in *Ebrue* and *Calde* there were *foure* not *three*, and in the reſt *three*, and that even this diverſity of the number of theſe do ſhew the diverſity of the nature of the *dialect*, and therefore no unity; I anſwer.

1. That *à potiori fit denominatio*. You muſt looke to the higheſt and greateſt number, and then you have *Syriac*, *Arabic*, and *Ethiopic*, the Grammars whereof in generall have but theſe three (and of a *Samaritic* Grammar you cannot produce any Author).

2. The *Calde* is not the true *Calde* (of thoſe *Heathens*, amongſt whom the *Iewes* were diſperſed in the *Babilonian captivity*) but onely a rable and mingle mangle made and corruptly made by the *Iewes* in *Fury*.

3. The *Ebrue* tongue it ſelfe ſtands againſt the number of *foure* 1. For the firſt radicall א is not changed with ה *quieſcent*. 2. Becauſe ה the firſt radicall

radicall is never *quiescent* but always moveable. 3. That ה the first radicall is almost never changed with א there being scarce ten examples in all the tongue, and you know *unica hirundo* one Swallow makes no new spring. 4. All the second radicall א remaines and never changes into ה, nor ה the second into א. 5. The third radicall ה is naturally movable as you may see in *Syriac*, *Arabic*, and *Etiopic*. But the *Iewes* have spoyled their roots by bringing in only once the *quiescent* ה in place of the third radicall א. 6. Because the *Iewes* themselves confesse a distinction betweene ה in the third radicall movable and *quiescent*, which they never do in the 3 א movable and *quiescent*. 7. They never made that distinction in the first, or second radicall ה as movable and *quiescent*, being constantly one way movable. 8. א the 1, 2, & 3 radicall movable or *quiescent* never made any distinction of a root by any one of all the Grammars and Dictionaries.

Rule 6. *The order and number of the Roots are easily to be known, and of a Divine authority.*

Both of these things are either never rightly inquired after, as being esteemed not worthy of inquiry, and esteemed necessary. And yet if that principle be true, that. 1. The *letters* onely make up the roots. 2. Every *letter*. 3. And that the order and number of them in the Alfabet bee of a Divine Authority, then the things layd downe in this rule, necessarily follow. Now as the order of the Alfabet is not layd downe by the Spirit of God at randome, so neither is the order of the roots to bee esteemed of a slight and small consequence: whereof partly in the principles before the Dictionary will be spoken something concerning the connexion of the *roots* through the whole tongue; partly here must bee said, that as it is shewed in the rule before, that these three

quiescent

quiescent letters ה א are but one, so therefore all the *roots* beginning (in *Ebrue, Calde, Syriac, Arabic*, and *Ætiopie*) with *je* or *jod* and *vau* must bee brought to א; and all that have the second radicall *vau* and *jod* must bee brought to א, and all that have the third radicall ה and א *quiescent*, must be brought to א; which done there will follow a double benefit. *first*, there will bee no neede of that infinity of the remissions by all the Authors none excepted, from one of these *letters*, to the other; *secondly*, (which is of the greatest and best use, and for which this right and due ordering is desired) that as the *roots* which are naturally not diverse but one, are joyned and made whole, and brought to their life (whereas by that unhappy disruption they were torne in peeces and spoyled of their life) so their soule comes now againe to that right, true, and one signification, which without that joyning no man is able to shew the way to get necessarily. So likewise when it comes to be the 1, 2, or 3, radicall it must be reduced to ב in the 15th order.

The number is easily cleared by the number of the Alfabet (containing here in *Etymology* no more then 20 *letters*,) which must be understood to bee the 20, first layd downe in the Alfabet, and so as wee proceede in Arithmetick from the right hand to the left (which is just contrary to our manner of writing) even so in this wee must proceede (contrary to their manner of writing) from the left to the right, alwayes beginning with the third radicall, varying it through the whole Alfabet (the first and second remaining the same) thus א א א *a a a*, א א ב *a a b*, א א ג *a a g*, א א ד *a a d*, &c. which being done will make 20 *Rootes* for the third radicall onely. Then after the same manner vary the second radicall through all the Alfabet, and that will

will make 20 *Roots* more for the second radicall, which being multiplyed with the 20 of the third radicall (the first as yet remaining the same) will make 400 for the first radicall א, as many for ב and as many for every one of the *Letters* throughout the Alfabet; which will in all make up the number of 8000 neither more nor lesse, as will appeare more plainly by this adjoyned Cube.

CUBUS OCTO MILLE RADICUM TRILITERAR.

2. Rad. / 3. Rad.	ת	ש	ר	ק	צ	פ	ע	שׂ ס	נ	מ	ל	כ	ט	ח	ז	ה	ד	ג	ב	א ו י	3. Rad. / 1. Rad.
א ו י ה	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	א ו י ה
ב	2																			2	ב
ג	3																			3	ג
ד	4																			4	ד
ה	5																			5	ה
ו	6																			6	ו
ח	7																			7	ח
ט	8																			8	ט
כ	9																			9	כ
ל	10																			10	ל
מ	11																			11	מ
נ	12																			12	נ
שׂ ס	13																			13	שׂ ס
ע	14																			14	ע
פ	15																			15	פ
צ	16																			16	צ
ק	17																			17	ק
ר	18																			18	ר
ש	19																			19	ש
ת	20																			20	ת

Whatsoever Dialects have *the same number and order of the Alfabet*, and the same formall principle, that *three letters do make the Roote*, have the same number, and order of *Roots* with *Ebrue*. Now

Orthograp

Orthography shewes, that *Samaritic*, *Calde*, *Syriac*, *Arabic* and *Etiopic* hath the same number and order in the Alfabet, whence it followes, that all these *dialects* have also the same number and order of the *Roots*. And if the same *letters* throughout, then also the same *Roots* throughout. Which is the foundation of that unity, where of we speake. Nor must wee looke here, what order the *Syrians*, *Arabians*, *Etiopians* or *Iewes* themselves set downe in the Alfabet in the *Orthography*, or number or order of *roots* in *Etymology*; for that which they set downe, is rather an unartificiall then Grammaticall proceeding, for Grammar, Rhetoric, Logic, and Phific with Metafific proceeds *juxta artem* by artificiall not mechanicall wayes. And therefore it must not seeme strange unto any man, that I leave the order and number of the *Roots* of all the Authors allready extant, (as being meerly mechanicall) and follow the art of the Grammar, setting them downe altogether different from those that have preceded mee.

Rule 7. *The first Root hath* 36 *more speciall Roots all of one and the same essence.*

The first *letter* in the Alfabet being א, without doubt the first *root* must bee אאא, yet (as is said) because these three *quiescent letters* אוי (and in *Ebrue* onely ה when it is the third radicall) do stand in *Etymology* onely for one *letter*, those three *Aleffs* cannot make up the first *root* alone, but the following *thirthy five* doe also belong unto it, *viz.* 2 אאו, 3. אאו, 4. אאה, 5. אוא, 6. אוו, 7. אוו, 8. אוה, 9. אוא, 10. אוי, 11. אוי, 12 אוה, 13. ואא, 14. ואו, 15. ואו, 16. ואה, 17. וואו, 18. ווי, 19. ווו, 20. ויה, 21. ויא, 22. ויו, 23. ווו, 24. ויה, 25. ואא, 26. ואו, 27. ואו, 28. ואה, 29. וואו, 30, ווו, 31. ויו, 32. ויה, 33. ויא, 34. ויו, 35. ווי, 36. ויה. Yet in *Siriac*, *Arabic*, and *Ethiopic*, there

are

are onely 27 ſpeciall *roots*, becauſe they uſe not ה *quieſcent* in the 3 radicall.

Rule 8. *The firſt and third, or ſecond and third radicall onely being quieſcent, ſuch a Root hath* 12 *ſpeciall Roots in* Ebrue, *&c. but in* Syriac, Arabick, *and* Etiopick *onely nine, all of one, and the ſame eſſence.*

I will inſtance *firſt* in thoſe that have the *firſt* and *third* radicall *quieſcent*: as א ב א, now becauſe the *quieſcents* do change among themſelves all theſe following belong unto the ſame *root*, *viz*, אבו, יבה, יבו, יבא, יבו, יבו, יבא, אבה, אבי. *Secondly*, in thoſe that have the *ſecond* and *third quieſcent*, as, ב א א, unto which belong theſe following, *viz*. יבא, בוה, בוי, בוו, בוא, באה, באי, באו, ביה, ביו, בין.

Rule. 9. *The firſt and ſecond radicall quieſcent hath nine ſpeciall roots all of one and the ſame eſſence.*

Becauſe in the firſt and ſecond radicall there comes not that ה *quieſcent* which doth in the third radicall, it comes to paſſe that (as it was in *Syriac*, *Arabic*, and *Etiopic*, in the firſt and third, or ſecond and third radicall *quieſcent*,) here in *Ebrue*, *Calde*, *Samaritic*, *Syriac*, *Arabic*, and *Etiopic*, in the firſt & ſecond radicall *quieſcent* only theſe nine following, 1. אאב 2 אוב 3 איב 4 ואב 5 ווב 6 ויב 7 יאב 8 יוב 9 ייב.

Rule 10 *Where the third radicall is onely quieſcent there are onely foure ſpeciall roots, in Ebrue, in Syriac, Arabic and Etiopic only three all of one and the ſame eſſence*, viz.

1. בבא 2. בבי. 3. בבי 4. בבה

Rule. 11. *Where either the firſt or ſecond radicall onely are quieſcent, there are onely three ſpeciall*

1. אבב. 2. ובב. 3. יבב or 1. באב. 2. ביב. 3. ביב

Rule

Rule 12. *Where there is no quiescent letter in the first second or third radicall, there is onely one roote without any speciall roots of the same essence as* לטש

Rule 13. *The quiescent letters changing their place (and the moveable retayning theirs) make a root of the nearest kindered.*

As 1. אטב 2 וטב 3 יטב with 1. טבא 2 טבו 3 טבי 4 טבה 1. טיב 2 טוב 3 טאב And

Which *roots* yee must not confound with these ten following

1. אבט 2 ובט 3 יבט 4 באט 5 בוט 6 ביט 7 בטא 8 בטו 9 בטי 10 בטה

Which are among themselves of the same affinity, that the first ten are among them selves, but I say the second ten must not bee confound with the first, because the moveable letters have changed their place.

Rule, 14. *These quiescent letters are naturally falling away in any of their roots.*

This rule (here in *Etymology*) though left away by all the Grammarians and Dixionary writers whatsoever, is very necessary; for if wee give that rule here at the *root*, then have we not need to set it down in *Analogy* either in Noune of Verbe: for this falling away is common both in Noune and Verbe. And herein is all the *anomalie* that they make, *viz.* When they are cast away; for when they yet appeare in their changing, than the root is still full and present, which is defective, if one or two *quiescents* be cast away. If they are *quiescents* or moveable in their appearance, makes no *anomaly*; and the 12th. rule tells you, that seeing two radicalls ye may choose to put the *quiescent* at the 1. 2. or 3 radicall without any sensible error.

Rule. 15.

Rule 15. *The roots of the* 1. 2. or 3. *radicall quiescent are of a neare kindred with the second and third the same.*

Because that according to the 13 rule the *quiescents* are easily and frequently cast away, two *non quiescent* letters onely remaining, the second of them is doubled or written twice, in place of that *quiescent*, so that the roots of the second *quiescent* more frequently, the others of the first and third *quiescent* sometimes do change with the roots of the second and third the same, in many tenses, persons, and genders, nay in whole orders: as for instance 1 קאם 2 קום 3 קים in the third and sixth order hath אתקומם and קומם, signifying no lesse, than that the root also is קמם not only קאם.

Rule. 16. *The roots in generall are of the same proportion betweene themselves, that their letters are betweene themselves.*

What all the Grammarians say, concerning those letters of the same organe (to wit, of the throat, lip, palat, tongue and teeth) that they do frequently interchange is true, and because roots do consist of letters and not of vowels, it comes to passe, that the roots do interchange in like manner: the effect being of the same nature with the cause.

Rule 17. *Some teeth letters easily become tongue letters, yet retayning their owne nature, different from that of those tong letters.*

The reason is, because these two instruments doe frequently and most constantly concurre unto the pronunciation of their ten letters, wherof five are more especiall teeth and thother five more especiall tongue letters. *Zayin* is many times changed into *d*, *sade* into *tbet*, *sin* into *t*, yet they doe retaine their nature, so that these *d*, *th* and *t* arising from

zayin

zayin, ſade, and *ſin* muſt bee diſtinguiſhed from theſe letters *d, th* and *s* when they are naturall, and of their one flock.

Rule 18. *Such roots as have the 2 and 3 radicall one and the ſame, do frequently double the firſt, and put it between the 2 and 3.*

The reaſon of this tranſpoſition, as is conceived is for Euphony ſake: as בעבע from בעע, נקבוק, ורויר, ולול, הביהב, דרדר דוראים, גרגר, ברבר, סכסך, מהמה, להלה, כלכל, כדכד, טאטא, קרקר, צנצן, צלצל, ערער, סנסן, סלסל, שעשע, שגשג, קשקש, קירקר, קצקץ, תעתע, תלתל, שרשר. and many other the like.

Rule 18. *Some roots take in certaine epenthetick letters, whereby they ſeeme not to bee any more of three radicall Letters onely, but of foure, five or ſixe.*

As for inſtance 1. ר he letter *R*, the root is שבש *ſebeth* a *Scepter*, which is found with ר and ו שרביט *Sarbith* whence is the Greek word ῥαβδος and סרעף, פסח and פרסח, whence is that falſly eſteemed perſian word *paraſange* (or miles) *&c.* 2. the letter *L* the root is גמד *gm d* which we find thus חבה, טלופח טפח, ולעף זעף, גלמוד, שלאנן שאן, חלכאים and חלכה, *&c.*

3. *M.* the root is סור *ſur* but doth aſſume *n*, as בסנורים *baſſanverim* in *Gen* 19. 11. 2 *Reg.* 6. 18.

4. *M.* the root is סדר but aſſumes *m* as סמדר in *Cant.* 2. 13. 15. 5. The three *quieſcents* are frequently inſerted after the ſecond or third radicall as דרכים, פתיגיל, סנפיר, גלמוד, אלגביש, טלופח, in *Arabic*, רחים, רחמאן, כתאב; with divers others.

Rule 20.

Rule 20. *Some roots seeme to be of more than three letters, whereas the fault is in the letters.*

As ברלח instead of ברזל *Gen* 2.12. *Num.* 11.7. חפרע instead of הפרע *Ier.* 44:30. צפנת פענח instead of פאנה *Gen.* 41.45. חדקל instead of חדגל *Gen* 2.14.

Rule 21. *Some roots seeming to have more letters than three are easily (by many wayes) reduced to that number.*

As אבנט *a band*, *n* in *l* by the Latines *balteus* nine times extant in the *Ebrue Bible*, hath the root בנט instead of בנד *band* by the *Arabians*, a rope, cable, cord, שלהב hath the root להב a *flame*; thus שחלף, חגלגל, סריק, שיצי, שעבר, &c.

Rule 22. *Some words are compounded of two or three roots together,*

As שנהבים compounded from שנן *teeth* and הבב an *Elefant*, 1 *Reg.* 10.22. 2 *Chr* 9.21. בלעדי from בל and אדרגזריא:עדי *Dan* 3.5. from אזר and גזר and so in all other dialects.

An observation for Etymology.

ALl these rules will be a great deal clearer made out by the insuing dixionary. And therefore I beseech the courteous and gentle Reader not to judge upon halfe done worke. For the chiefest reason, why we cannot see that more perfect unity and identitie, (which is given us by Metafisick) of these dialects, and that they are no otherwise divers tongues than Eolic, Attic, Doric, Jonic are divers from the Greec, is because neither the Grammar nor the Dictionary were ever made to joyne them, except in the Grammar of *Lud. de Dieu.*, *Anno* 1626.

Mr.

Mr. *Gerhard* the yeare past. In the Dictionaries, only that excellently learned *Schindler* in his *Pentaglotten* (given out after his death 1612) made up long before the ſmatterings in that kinde of Rapheleng in his *Arabic Dictionary Anno* 1613. and of *Calaſius* in his *Ebrue concordance* 1621. And I doubt not, that when hereafter many excellent wits doe fall upon ſuch generall Grammars and Dixionaris or Lexicas, they will make a great deale better worke, than ever hetherto is dreamed of. The ſaid Mr. *Gerhard* is now about ſuch a Dictionary. And I hope, that (beſides him) I ſhall give ſome further light, and perhaps open a doore, where no body did expect one; beſeeching onely in the meane time my Reader, to helpe and aſſiſt me with whatſoever hee is able, aſſuring him, he ſhall finde me a thankfull man.

Analogy or the ſecond part of Etymology.

Rule 1. *From each of theſe* 8000 *roots may bee derived all ſorts of words, of whatſoever part of ſpeech.*

BEcauſe that every ſpeech may bee the better underſtood and conſidered, the art of Grammar doth divide all ſpeeches into certaine parts, in ſome tongues more, in ſome leſſe, according to the greater or leſſe variety of the terminations in every tongue. For the leſſe variety of the terminations of words there is in a tongue, the fewer parts of ſpeech in that tongue, and the greater variety, the more. That tongue which hath the feweſt parts of ſpeech is the moſt perfect, and that which hath the moſt, leſſe perfect. The parts of ſpeech in this primitive tongue is by all ſet downe and made too many, there being onely two, *viz.* a *Noune* and *Verbe*, the greateſt part of them have alſo made particles as the third part. Other 8 parts, ſome (but very un-

unreasonably) have made nine, and that ninth only for one letter sake: as if it were to bee conceaved that one letter could make a ninth part of speech; for then there would bee ninteen, eight ordinary, and eleven extraordinary for those several Letters משה את ין וכלב for if the ה (one letter of these eleven) be worthy to make a part of speech, all the rest may bee worthy also. Yet more specially of that in the second rule. Here it is enough to observe that any kinde of word whatsoever, none excepted, comes from a root, seeing that the root it selfe never stands in any booke, as the root, but the words descending from the roots. This first rule of *Analogy* shewes us likewise, by what liberty, and yet with a regularity, words may be multiplied, to wit, (as wee say in Latine and Greec, *Analogicè*,) according to *analogy*, the right whereof is to forme words in a decent way; For otherwise if there were not such lawfulnesse, then wee might never make bold to forme any new word in this orientall primitive tongue, where wee had none before. As for instance. In *Ebrue* I may make a verbe of any person and tense, although wee have it not in the *Ebrue* Bible. And that is demonstrable *à priori* by this first rule, and *à posteriori* by the practise of the *Jewes*, who have made many Nounes and Verbs not extant in the Bible, which they never could have done, if it were not lawfull. And thus all the tongues become more full and copious. Secondly, it is practised by the *Iewes* in the *Calde* translation, in the *Talmud*, in all *Rabbinicall books*; so that it is a meere fancy to call those formed Nounes and Verbs, wee finde with the *rabbines*, and not in the *Ebrue Bible*, *rabbinicall* words, and *rabbinismes* or *Talmudicall words*, and *Talmudismes*. Thirdly, the same is done by the *Syrians Arabians*, and *Etiopians*, who have many *Nounes* and *Verbs*, which are not in the *Ebrue Bible*. Rule 2.

Rule 2. *This the simpleſt tongue hath onely a Noune and Verbe, and no more parts of ſpeech.*

As God is the ſingleneſſe and uncompoundedneſſe it ſelfe, ſo it is no wonder that his tongue, which hee (by reaſon) gave unto *Adam*, is the moſt ſimple and leaſt compounded tongue. Neither can any tongue be brought to a greater ſingleneſſe, than this, which hath the greateſt, to wit, onely two parts of ſpeech according to nature it ſelfe, which goes almoſt conſtantly upon a diviſion of two, in an oppoſite way. One part cannot make up a whole ſtory, diſcourſe, deſcription, or poem: but Noune and Verbe, (taken in that ſenſe as here) may. For here in *Analogy* we conſider them for the moſt part only with relation to their terminations, not ſignifications. Therefore notwithſtanding the *Greecks* and *Latines* have made 8 or 9 parts, and ſome Grammarians in this tongue have unreaſonably followed them; yet the *Arabians* and *Jewes* in their Grammars have the neareſt way, that they could finde, and that is a *Noune*, a *Verbe*, and a *participle*. I confeſſe, a threefould diſtinction is frequently uſed in nature, by the third to joyne or ſeparate the better the oppoſites; as *Comenius* goes much upon that ground: And ſo in *Logic* in every propoſition wee have a *Noune*, and *Verbe*, and the *Copulative*, ſo that conſidering the nature of ſpeeches, they go upon a *Noune*, *Verbe* and *Participles* as *Copulations*. Yet becauſe here wee conſider them not *logically* nor *rhetorically*, neither *Syntactically*, or *pöetically*, therefore when all the *Nounes* and *Participles* may bee coucht as one part, as they are one by termination onely, and that both *Nounes* and *Participles* are unvariable, and thereby a more compendious way may bee found for *Syntax*, I thinke not, that I have done amiſſe, in leaving away the third part, being

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in outward shew all one the *Nounes* in all tongues becomming *adverbs*, and here, because *undeclinable*, also *prepositions*, *conjunctions*, and *interjections*, to shew that singleneſſe, (whereunto the *Arabians* and *Jewes* came very neere) to bee yet more single, and that without any hurt to them, remembring that saying of the *Jewes*; *before all things let a Maſter teach his Diſciples the neereſt way*. And as the *Syntax* by many excellent men is already brought to a more compendious way by this trinity of the parts of speech in *analogy*, whereas *Buxtorf* hath 22 Chapters in *Syntax*, becauſe built upon thoſe 8 parts a *Noun*, *Verbe*, *Pronoun*, *Participle*, *Adverb*, *Preposition*, *Conjunction* and *Interjection*, and *Hottinger* hath 12 Chapters with an Appendix of three ſpeciall *anomalies* in the *Ebrue Syntax*, printed 1647, at *Zurich*, in 8° and many others of that ſtuffe (ſo is it certaine that it may bee brought into a neerer way by cutting away the *third part*, and making it all one with the firſt which is generally for *Ebrew*, *Samaritic*, *Calde*, *Syriac*, *Arabic* and *Etiopic*; whereof I have given the yeare paſt, *viz.* 1647.) The proofe in that little *Engliſh* Grammer I ende ſhall ſhew it in the following *Syntax*.

A *Noun* is defined by all the *Logicians*, (and that very exactly) to bee a word of no tenſe or time, yet with capacity of any tenſe, as *preſens*, *preter*, or *future*. Thoſe *Nounes* that are *ſubſtantive Nounes*, as *a Bench*, *Stoole*, *Houſe*, *Mouſe*, *Man*, *Wife*, *Woman*, *Table* or *Cloath* are all without a notion of *Tenſe*, *The adjectives* alſo, have yet a capacity of an *Adverbe*, as *well*, *good*, *ill*, *baſe*, *right*, *juſt*, *&c.* But the *Nounes* of action as, *drinking*, *ſleeping*, *walking*, *&c.* *drinke*, *ſleepe*, *walke*, *&c.* Have the capacity of any *tenſe* of a *Verbe*, whence they are ſirnamed *participles*, as *participating* of the ſignification of a *Verbe*, by any of

those three tenses. But about a *Noune* and all the differences of *Nounes* as their *significations*, &c. must be spoken in a *generall Grammar*, which things you may take out of other Authors, and are in the meane while here presupposed.

A *Verb* cannot be without the signification of a time *present, preter,* or *future.* And thereby it is distinguished from a *Noune*, and the *Noune* from a *Verbe*. So that as in nature there is onely the *Masculine* and *Feminine sex*, each having its differences, *Androgine* being a mishape in nature, so here these two *sexes* a *Noun* and *Verbe*.

Rule 3. *Both have two Genders, Masc. and Feminine.*

This rule is generall for all tongues in the *application*, though not in the *termination*. For instance, *hee writes*, *shee writes*; the first is *Masculine*, the other *Feminine*, and yet there is no difference in *termination*. Even so in this Orientall tongue (to speake the truth) there is no more difference betwixt Masculine and Feminine in Verbs: then there is with us; In the Pretertense (of *Ebrue* and *Calde*) the third person both *Masculine* and *Feminine* are the same; for wheresoever you finde כתב written with ה *paragogick* it is *Masculine*, and when it is with ה *formative* it is *Feminine*. Now who is able (at the first aspect) to see into the heart of that ה whither it bee *paragogic*, and *superfluous*, or formative and necessary. The second person Masculine and Feminine have both but one letter as כתבת. The first hath but one termination, *viz.* תי and is therefore called common, which doth not detract any thing from what I say; for the common gender includes both *Masculine* and *Feminine* under one termination. So likewise is the *first* and *third plural* in *Ebrue* as כתבו, כתבנו, and the *second plural* in *Calde* and *Syriac* as כתבון. Therefore the

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Masculine and *Feminine gender* in *Verbs* is to bee understood rather for *application* then *termination*, yet by the *pricks* (whereof I shall speake in the Appendix) there is I confesse more difference made, but in common speech there is not halfe so much difference made as is conceaved, as for instance when לטשתה is written with pricks the *Masculine* is *lathasta* the Feminine *lathast*, but in common speech whither it be to *man* or *woman* it is pronounced only *lathast* : It being cleare enough to the eye wither it be a man or woman that is spoken to. Also in the Nounes it is the same, as *Malkeka*, thy King (to a man) and *Malkek*, thy King (to a Woman) yet both are commonly expressed onely *Malkek*. And this distinction in dead things, as *Sun*, *Moone*, *Soule*, *Day*, *Night*, &c. is not materiall, for it will not alter the sence at all whither yea put them in the *Masculine* or *Feminine*. And hence it is that there are so many exceptions about it, so that in *Buxtorfs Thesaurus* yee have no lesse then 6 or 8 pages full of rules and exceptions about the gender. And in living things onely *men* and *women* are of that worth, to be accuratly distinguished, all the rest deserve not that honour. And againe that must bee a silly braine, which (understanding the sense of the Nounes) should not bee able to know whither the Verbe be *Masculine* or *Feminine*, whereas if it speaks of a *woman*, it cannot but be *Feminine*, and of a *man*, *Masculine*. Yet for the most part every *Noune* and *Verbe* that ends upon the *third radicall* is *Masculine*. A *common gender* and a *neuter* are without neid, this excludes and that includes both.

Rule 4. *There is neither Active nor Passive extant.*

I confesse it is otherwise laid downe by all the Grammarians that have written of these Dialects,

except *Samaritic*, whereof wee have no Grammar neceſſary: in all the reſt this is laid downe as very neceſſary. Nor do I deny it to bee naturall, but that in this tongue there is a certaine termination and changing of Conſonants for it, that I deny. And the reaſon is, becauſe it is ſo naturally ſenſible unto every one to feele, whither hee gives or receaves blowes, whither he ſmites or is ſmitten. So that if wee onely know the ſignification of the *Verbs* and *Nounes*, *reaſon*, *nature*, the *antecedent* and *conſequence*, will eaſily ſhew whither *Active* or *Paſſive* muſt bee underſtood, although there be no diſtinction at all for it. Yet in the Appendix, when wee come to ſpeake of accidentall things in this tongue, there wee ſhall have ſome more trouble, becauſe we cannot be contented with eaſe, and that which is ſufficient in our tongues for the very children (as thoſe that have not ſuch a great quickneſſe of reaſon and underſtanding) will not bee ſufficient for our high learned great Schollers, but they muſt have (beſides the Sun) ſome petty little candles with them in their hand for feare they might miſſe the *Exchange*, *Church*, or *Tavern* at noone day. Or as if their legs would not ſerve them well enough to go abroad, but they muſt have go-carts (whereby children learn to walke,) with them in the ſtreet, for feare of falling. I cannot give a better compariſon of the madneſſe of all the Grammarians, when they (forgetting their and our own naturall ſtrength in ſuch triffles) make ſuch a great matter to finde out, whither the *Noun* and *Verbe* bee of an *active*, or *paſſive ſignification*, as if nature had not made diſtinction enough to know whither a man carry, or is carried. And why ſhould nature have beene ſo provident by the ſenſes of every man to diſtinguiſh betweene *active* and *paſſive*, and yet that to bee eſteemed nothing, except

it have a ſpeciall termination or punctation all along.

Rule 5. *There are no moods in this tongue.*

I deny not that there are in tongues an *indicative, ſubjunctive, optative, potentiall, imperative* (and by all ſuperfluouſly added *infinitive*) yet as the moſt Latine Grammars extant did reject the old way of the former Latine Grammars (who did imitate and follow the ſteps of the Greec Grammars, yet without reaſon) in leaving away the optative and potentiall mood, becauſe of the ſame termination with the *ſubjunctive*, (as in Engliſh I teach, the *indicative*, that I teach or might teach: the *optative*, when I teach the *potentiall*, the Verbe *teach* remaining without diſtinction in reſpect of theſe three moods,) ſo here in this orientall tongue the *ſubjunctive* muſt be taken away, becauſe no ſpeciall *termination* for it here. The *imperative* (as in all other tongues) leaves the expreſſions of *i, he, we, they*, as unnaturall and unreaſonable in commands, being don only to the ſecond perſon, one or more; Which unity is uncapable of diſtinction, and leſſe, to be an accidentall manner, or mood. And is therefore by me cald *the commanding preſent*; and referred to the tenſes. The *Infinitive* is in all tongues a Noun; as in Engliſh, (*an*) act, (*to*) act, in this orientall tongue מות *mori, mors*: to die, a death.

So then there remaines onely one free mood, *viz.* the *indicative*: yet when there is no more but one, you neede not give unto it a title, (the titles for the moſt part being given for diſtinction ſake) nor call it a mood; as wee uſe not ordinarily the number *one, two, three*, in things but one in nature, as *Sun, Moone, World*, or *Matter*, a *Booke*, a *Pen*; &c. ſaying one, when there are either more, or ſuppoſed to be more; *one God, one Booke*. Hereby gaining a ſhor-

ter way towards our purpose by cutting of that whole long *street* cald *mood*, wee fall directly into the next *street* cald *tenses*.

Rule 6. *Tenses or times are only three; present, future and preter.*

The present or first position of a time in nature is either commanding some body, or declaring. Which cannot bee but to the second person onely, one or more this is of three persons expressed either by the *future* or *preter*, or by the *Noune agent* with the *verbe substantive*. The *future* hath its *temporall distinction* by the *first* or *third radicall* of the 1. 2. or 3. *personall Nounes* singular or plurall, prefixed before the root. The terminations of the *present* remaining here, because it gives the being unto the *future*. The first of both numbers, the second masculine singular and the third singular ends upon the third radicall. The second Feminine singular here as in the present, upon *y*, the 2 and 3 masculine as the second masculine plurall in the present upon *u*. The second and third feminine plurall as the second feminine plurall upon *n*. The preter (under which is comprised *imperfect* and *plusperfect*) as nicer distinctions of the time past, the perfect expressing both sufficiently, because reason will distinguish, where the eye reaches not, either for want of a distinct object, or defect of its power. In *Syriac*, most frequent, in other dialects now and then the *preter* with the *Verbe substantive* makes the *plusperfect*, and the *Noune agent* with the *Verbe substantive*, the *imperfect*. Yet such a constancy is not here to be expected or that the *imperfect* may be *plusperfect*, or both to have that *verbe substantive* onely for fashion, as a certaine *emphaticall* confirmation of the thing past, as *sufficient* or its 1. or 3. radicall by the *Arabians* before the future, a certaine emphaticall

call confirmation of the thing comming. The termination it hath is *t* in all the singular of all persons and genders except the third Masculine which ends upon the third radicall, the second Feminine doth frequently put before the affix personall letter a *y* paragogic, as in *Ebrue* there is in the 1. singular. The third plurall hath an *u* in both genders, (the third radicall of הֵמָּה, הֵנָּה, הֵם, הֵן signifying *two or more*,) which *u* hath bin already in the present and future. The second plurall hath *t* as in singular with that *paragogic m* from הֶם in Masculine by *Ebrue* and *Arabic*, and in the rest of the dialects with *n* the Feminine with *n* from הֶן throughout. Whereby *Calde*, *Syriac*, and *Etiopic* takes away that distinction betweene Masculine and Feminine, as we have also examples in the *Ebrue Bible*, *m* for the Feminine and *n* for Masculine. The first plurall with the last syllable נוּ from נַחְנוּ *nakhnu*, *we*. All these Letters and Syllables put behinde the root.

Rule 7. *As persons are three*, 1.2.3. *So numbers are only two, singular and plurall.*

There are ten or 12 *personall*, and as many *numerall Nounes*, the catalogue whereof ought not to be set downe in the Grammar, because what can be said of them must bee done in the Dictionary (under their proper root,) which hetherto hath not being observed, and thereby the Grammarians become big and confused by *heterogeneall* and *superfluous things*. The *personall Nounes* are otherwise *cald Pronounes*, and have made almost (by all Authors) a seperate part of speech. Which if according to reason, why was not the same done for the *numerall Nouns*, viz. 1.2.3. 4.5.6.7.8.9.10.100.1000. Person and Number, number and person having the same right in a *Noune* and *Verbe*. And if the *Nounes* of person make up a

part of ſpeech, then the Nounes of Numbers ſhould do it likewiſe, and then there would bee made 19, (or one being added unto the 19, I ſpake of before, 20) Or if the numerall Nounes make no part of ſpeech, (*as no Grammarians have allotted to them*) the perſonall Nounes make none neither, the former being juſtly left away by all, the laſt by many. Here in *Analogy* they are both to bee made mention of ſo farforth as there come any certaine ſeverall letters from them, to ſerve in their ſteed retaining the ſignification of the whole word. And that ſhall be done in the following rules of letters. So that we ſee, the Nouns do not onely denote the third perſon (be they perſonall, proper, or appellative, as Grammarians conceave) but alſo the firſt perſon, if the ſpeaker ſpeakes of himſelfe, as there are in all tongues infinite examples of; or the ſecond, ſpeaking to ſome other preſent or abſent ſuppoſed to be preſent, whereof as many examples may be ſhewen.

That the *preſent commanding*, otherwiſe cald the *imperative*, is onely found in the ſecond perſon, I ſaid before; and that all the three perſons of the *preſent declaring* were made good by other wayes in the *future* and *preter*, (an extravagant way from all *Europe*) or by our wayes in the *Noun agent* with the *Verbe ſubſtantive*, I ſaid alſo: and that *future* and *pretertenſes* have their three full perſons; it being without loſſe or gaine whither yee begin from the firſt, and ſo goe through the ſecond unto the third (as for the moſt part the Grammarians ſet in the future) or from the third; and ſo paſſing through the ſecond unto the firſt, (as for the moſt part Grammarians ſet in the preter) or whither you begin both allike from the firſt, or third; or change it ſo, that yee begin the future from the third, (as, ſome did,) and the pretertenſe from the firſt

as

as others, for that, or this order, will not alter the caſe.

Of the *numbers* there is more worke, *viz.* whether there bee not three numbers alſo, as well as three perſons, *viz. ſingular, plurall,* and *duall,* (as all the Authors affirme) I anſwer no, 1. Becauſe onely one and the ſame letter ſerves for the *duall,* that doth for the *plurall,* it being one and the ſame *numerall Noune, viz.* שנא שנן שנו, which ſignifies *two,* or *more* from whence the third radicall being cut off is imployed inſtead of the whole word to forme the *duall* and *plurall.* 2. Becauſe that in the very *perſonall Nounes* there are none diſtinct for the *duall* and *plurall,* in the ſecond or third perſon. 3. *Ebrue, Calde, Samaritic* and *Syriac* with *Etiopic,* have it not in *Verbs.* 4. *Syriac, Samaritic* and *Etiopic* have it not in *Nounes.* 5. Becauſe the ſame letters, which in *Arabic* make the *duall* in *Nounes* and *Verbs,* makes the *plurall* in *Ebrue, Calde,* &c. 6. Becauſe there is onely *ſingular* and *plurall* in the moſt of our *European* tongues, *Greec* ſeeming to have the *duall,* but the examples are ſo few in reſpect of the *plurall,* that you will ſay it is either ſuperfluous or ridiculous. The *n,* which in *Arabic* is joyned unto אין and in Greec to *o,* or *on,* is *paragogic.*

Rule 8. *Maſculines are for the moſt part the Names of,* 1. *Men,* 2. *People,* 3. *Mountaines, Rivers,* 6. *Moneths.*

The names are either *proper,* or *appellative,* therefore wee underſtand here not onely the *proper,* but alſo the *appellative* names of *Men, &c.* 1. Men as *Adam, Qayin, Hebel, Set. A King, A Duke, A Prince, A Freeborne, A Slave.* 2. An *Ægyptian, Ebrue, German, Frenchman, Spaniard.* 3 *Carmel, Hor* κατ ἐξοχὴν by way of Excellency knowne only by the *appellative name,* the Mountaine, for that ſignifies the

name *Hor*, from whence the Greec ὄρος signifying a Mountaine. 4. *Fiſôn, Gihún, Degel,* or *Deqel,* or *Hiddeqel,* and *Frât,* (not *Euſrât*) the foure rivers in Paradiſe, or Garden of pleaſure. 5. Beginning from *March, niſan* or Abîb, *April* Ayir (others reade iyyar, but falſly) or Avir, whence our name *April.* in the Bible ſirnamed ſiv. 1. *Reg.* 6. 1. *May* ſhivân. *June* tammûs a name onely occurrent by the rabbines taken from the Latine name *Junius* by putting *i* for *t*, and *ni* in *m*, miſtaken in their writings and copies. *July*, Ab. *Auguſt.* Elûl. *September* Etanîm, or Tiſri. *October* Bul, Mercheſhvân. *November* Kiſleu. *December* Thebet. *January* Sbâth. *February.* Adâr.

Rule 9. *Feminines are for the moſt part the names of* 1. *Women*, 2. *Countries*, 3. *Cities*, 4. *Any oppoſite part of the World, or things.*

1. Women, Havva, Ada, Zilla, Naamah, Noemi, Rut, Rahel, Leah, Bilha, Zilfah, Sharah, Ribqah. Hannah or Johanna, or Anna. Fninnah or Margret, &c. Wife, Mother, Daughter, Queene, Princes, Midwife, concubine, &c. 2. Egipt, or Miſr. Perſia, or Fars, Media, or Midyan, Arabia. 3. Babel, Kharân, Somrôn or Samaria, Yrikho. 4. The oppoſite parts of the *World*, South and North, Eaſt and Weſt, of things. two hands, feet, legs, ſhouldiers, armes, eares, eyes, knees, cheeks.

Yet ſome of them are to bee found in Maſculine alſo.

Rule 10. *By termination, any words ending on the third Radicall are Maſculine.*

Except

Except חרב, עב, וב, רחב, עדב, יתר, כד,
מטה, מחנה, שמנה, נגה, אפעה, יד, בגד,
לחי, שבט, ארח, רוח, מצח, עז, שלו, שה,
תבל, שגל, רחל, נעל, איל, דוך, בוך, אני,
כתם, עצם, אם, חבל, שאול, רגל, יובל, גמל,
ימין, גרן, בטן, אתון, אגן, אבן, תהום, פעם,
גפן, עין, שן, חלון, זקן, ארון, צפון, צאן,
תשע, שבע, ארבע, כום, המון, קרן, לשון,
שוק, ארץ, כנף, יציע, אצבע, זרוע, אזרוע,
סמיר, סיר, כבד, עשר, באר, אשר or אשוו,
פילגש, ערש, עיש, צפור, ציר, חצר, גדר, תער,
פת, שש, חמש, שלש, נפש, אש, שמש, ברש,
דלת, נחשת, קשת, אות, עת, סלת.

All these I have taken out of that excellent learned Mr. *Buxtorf* his great Grammaticall treasure *p.* 73. 74. 75. 76. 77. 78. (Whereof the most part are of *both genders*, and many of them onely *feminine*. The reason whereof leyes in the two rules going before. The significations of them you may finde there, or in any Dixionary. I was therefore so large with them, because the same holds in *Calde*, *Samaritic*, *Syriac*, *Arabic* and *Etiopic*. Nay of all these you will finde the most part in *Arabic* (which Dialect of all these sex is unto us the best known, because the fullest of books) *first* agreeing in the same gender with *Ebrue*. *secondly*, in the same variation of the gender, *thirdly*, not onely generally in other words, besides these occurrent in Scripture, but even in all these reckon-

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ed up, there being not one of them nor to be found in the *Arabic* tongue, (as yee call it,) or Dialect. And further if that the other words which are ordinarily *Masculine* and ending upon the third radicall, should be found in *Arabic*, *Syriac* and *Etiopic* at a variance from the *Masculine* towards the *Feminine*, as there are many, that you may wonder the lesse at it, having in the *Ebrew* Bible it selfe the same variation. *Finally*, that yee learne hence, not to stand so highly amazed at the frequency of these and other excepted words, nor thinke, that you dare or cannot go without stumbling through the *Ebrue Bible* or whatsoever, *Calde*, *Samaritic*, *Syriac*, *Arabic* and *Etiopic* books because of this great block, but rather learne hence to judge; that even this multitude of exceptions demolishes that distinction of *Masculine* and *Feminine*, and these two great Mountaines of *Grizzim* (not *Gerizzim*, or *Garizzim*) *Deut.* 11:29.27:12. *Ios.* 8; 33 *Jid.* 9.7. and *Ebâl*, *Deut.* 11:29.27:4.13. *Ios.* 8:30.33 upon which formerly it seemed the blessing and curse were put by the former Grammarians.

Rule 11. *Feminine hath a* ת *after the Root in singular and the Letter of the plurall, and sometimes by accident an* ה *quiescent.*

In these the ת *t* is servile, and not radicall; and yet this servile is not constantly *Feminine* neither, partly in singular, as פחת, דמות partly in plurall, as אבות; and all the infinitives with the third radicall אויה or נ are many times Masculine: and yet is that ת *t* servile, and they are also otherwise frequently *Feminine*. So also ending on a ה *quiescent*, as the same word פחת before, written with ה, פחה, *item*, מורה, מקשה צבה, שרטה, מאה, רפפה, חלבה, because all these end on the third radicall ה *quiescent* by accident in place of the third radicall

call א, which is cleare in צבאות, הלבאים, and severall others. Now because it is so full of difficulty, to distinguish ה servile from the ה radicall, and also ה servile from the ה radicall, and the ה and ה *paragogic*, (being then for the most part Masculine both in Verbs and Nounes,) from the ה and ה *necessary* and *formative*, these distinctions being so full of difficulties, that not onely the greatest Grammarians of the Christians, (but all the greatest Masters of Yisrael, among whom the Massoretes are by no meanes of the least ranke) did so frequently stumble at, that it is a wonder to behold; and observed partly by some others of them, and partly by the Christians, and there are dayly many discoveries more about such mishaps. And why should wee chide and trouble young Schollars, when they did not know the distinction, or that they should know it, or else go no further. That hath bin the crosses, and exceeding great stumbling-blocks, which those blockheads the Jewish Masters did lay in the way for themselves and us; and yet their authority is so highly cried up. The same is true (in *Syriac* and *Calde*) of the words ending in אוהה naturall or accidentall, of a hard taske to be demonstrated, and proved to be this and not that. And God be praised, who raises us out of the dust, by opening unto us the eyes of the vanity of this terrible businesse, and Babel. And I hope, I shall have hereafter in some Latine books fuller and larger occasion, to answer unto severall doubts arising in Scripture, & elsewhere by not greatly regarding the *Masculine* and *Feminine Gender*, which I will gladly performe, if God will spare mee my life, and great learned men will bee pleased in the meane time to set themselves on that labour, as to seeke together all the doubts, which either are allready made

made in the behalfe of the Gender, or themselves might bee able to make, so that sparing that labour (which otherwise I could performe as well as they) I finding it ready and done unto my hand, may the easier go through the resolutions thereof.

Rule 12. *Any of the Letters* ו נ *are for the most part the note of the plurall number.*

This rule is to be understood to hould. 1. In the *duall*, which as we said before appertains to the plurall. 2. Both in *Masculine* and *Feminine* as well of *Nounes* as *Verbs*. 3. Both in *preſent*, *future* and *preter*. 4. With or without the *affixes* following. 5. That they are frequently cast away in all these *Dialects*, as I said in the 14 Rule of *Etymology*. And than in books without poynts there is no difference betweene singular and plurall, whence is to be seen, that that distinction is not so constantly observed in this tongue, as wee imagine. And therefore wee must go higher, to wit, unto reason (led by the *signification of the word*, the *Syntax*, *Retoric*, *Logic*, *Fisic* and *Metafisic*.) And if you thinke to shun it here or there; yet you must resolve some time or other to step forward thereunto by your own reasonable strength, because all these letters will faile you in many particulars. And is it not better to do that willingly, which otherwise you will be forced unto; and to do it quickly; when it is so that you must do it, not being able to avoid it, and when yee have done it, will give you a great joy? *viz.* that yee are rid of that infinite toyle of the pricks and poynts, whereupon you set your hope as upon that which would lead you through all difficulties and doubts, though as yet they never performed any such thing in matters of consequence, (where your reason could not have led you thorough without them) but only in easy things, where reason would have done

you,

you as good service, and that with as much ease too; But if it bee so that yee did never (and as yet are loath to) try your reason, nor will grant that those (which have done, and do use theirs,) can see as much nay more with reason (though without these pricks) than you without it, (though having them.) I say plainly, you are no reasonable Creature.

Therefore these following Nounes גובי שרו, שרי, סורי, ורי, חשופי, חורי, חלוני, הרי are ordinarily *plurall* (and so without *anomaly*) and so *Aquilas* (in his *Calde Parastase*) renders them. And yet *Rase* or *R Slomo Yarkhi* takes them all for *singular* with a *yod superfluous*, as hee writes upon the word חשופי, *Es.* 20:14. which is with a י *movable*, because the letter before it (as it is also in all thother Nounes) hath a *fatah* sounding, *ay*: And so *Buxtorf* hath it in his Grammar and Concordance; yet in his great Bible, as also in the King of *Spains* Bible, with the interlineary translation of *Pagninus* the letter before it hath a *zere e*, whereby that י comes to bee quiescent: the *Masoretic* note ל, *viz.* לא, that it is not found in Scripture any more is true, whither yee poynt it with *fatah* or *zere*. Therefore I pray answer mee to one question: doe you thinke, that the Bible is now utterly spoyled, because it hath a *zere* and not a *fatah*? if you do, then let all *Buxtorfs*, the *Kings of Spaines Bible* and many other Editions, (which I doubt, will not have observed this *fatah*) be burned, nay if yee will be so zealous, and punctuall, we shall not leave one *Bible* in all the World, which would bee the ruine both of *Jemes* and *Christians*. Or if you thinke, that you cannot understand that place, except it be pointed with a *fatah*, who doe you thinke is in the right

Aquilas

Aquilas or *Rase*, *Buxtorf* or *Aben Esra*, for hee will also have them for the most part to bee singular, which hee makes very plaine by shewing that the word שדי *shaday* is joyned with בו *bo* an *affix singular* in the 90. *Psa.* 12. *vers* and that by that generall Grammar rule, אהוי *quiescent*, doe alter among themselves without changing either *the Root*, *signification*, or *forme of the word*, *whither singular* or *plurall*, &c.

Now if others as *Rase* say, it is a *yod formative* and not *superfluous*, they have as much reason. And besides אשרי and אשרא (the first word in the first *Psal.* in *Ebrue*, and *Calde*) in *Arabic* are both pricked with a *fatah*, and is set by all the *Arabic* Grammarians for the *singular feminine*, vix. A *blessing*, *goodnesse*, *felicity*, *prosperity*, And where is than that silly observation of a *Ebrisme*, *blessednesses* in the *plurall*. So rendred by men, that are not throughly grounded in this Orientall tongue, but sing and prate like Parats, never learning well that which they were taught; So that you may see either of these three letters are the note of the plurall, yet with this caution, 1. That you must not bee punctuall upon the poynts. 2. That yee must not bee punctuall in saying it is either the *plurall* or *singular*, when אי is added. Whither it bee a *superfluous* or *formative* אי, and finally, whither it bee the *third Radicall*, or (that being cast away) the *yod* servile: but rather bee content. 1. To reade it as it pleaseth you. 2. To understand it in either *number*, *singular* or *plurall*: and if the sense wil clearly have it, to be *singular*, then let it be so, if *plurall*, then let it be plurall, and that will make an end of many thousands of questions and disputes, or endlesse doubts.

Rule 13.

Rule 13. נ *Is for the most part (and* מ *also sometimes) put after* אוי *formative or superfluous in singular, and plurall.*

This נ is constant in *Calde, Syriac, Arabic* and *Etiopic*, in the duall and plurall number, but in the *Ebrue* the מ is more frequent, as אחרים, איים, חטים, with divers others; yet many times you shall finde them in the *Ebrue Bible* with ן even as they are in the other *Dialects*, as for example אחרין, איין, חטין, and compounded as בנימין *Benyamyn* a Sonne of old age, *Gen.* 35 : 16. as it is exprest *Gen.* 37 : 3. צדנין, רצין, עיין, מלכין, מרין, שממין.

This *paragogic* נ is therefore. 1. After י in the *duall*, and *Plurall* of Nounes, 2. After ו in the plurall of *Verbs* whither *present*, *future* or *preter*: and in the Arabic after ו *formative* of the plurall as well in Nounes as Verbs as רגלון *Ragilûn* men. 3. After א in the duall Number of Nounes and Verbs in the *present* (or *imperative* Mood) and *future Tense* of *Arabic* 4. After י in the singular *present* and *future*.

מ Is onely in the Noune *duall* and *Plurall* (ending in י) in the Ebrue Dialect; Now because these *mems* & *nuns* are only additions, it makes no *anomaly*, when they are left out in any of the Dialects: but on the contrary the *irregularity* lies in these superfluities, and the *regularity* or *Analogy* in taking them away, as they are most commonly but not alwayes (in such Nounes as follow a Noune of relation to the forgoing) in *Ebrue*, and *Calde*: but indeed in *Syriac* and *Arabic* it is not considered, as being esteemed an unnecessary observation. And so wee have in Ebrue שנים עשר or שתים *twelve*: the *Mem* remaining in the former word *two* whereunto *ten* hath relation to make up *twelve*, hereunto are to bee referred

ferred two personall Nounes, *viz.* אתה *thou* and הוא *hee*, *shee* which have in the plurall Masculine אתם, Feminine אתן *you*, Masculine הם Feminine הן *they* or *both*, with an ן paragogic הנה *hemmah* הנה *hennah* (and also *hinneh*) *looke them there*: yet in *Calde*, *Syriac* and *Arabic*, nay also in *Ebrew* this distinction of gender is not observed by *mem* and *nun*; *mem* being now and then found in Feminine, and *nun* in *Masculine*. The reason is because they are onely additionall letters and not *formatives* of the gender, for the distinction thereof is not observed so strictly in this tongue.

Rule. 14. *In place of the plurall number (as in all tongues, so in this oriental) the collective singular, are used.*

The collective Nounes and *Speeches*, to wit, when the singular Noune or Verbe is put for the plurall, are naturall in all tongues. And are either in the same tongue, or in translations into any other tongue, rendered by the plurall. As for instance. *Worke* Gen. 2. 2. in the new Testament *worke*, Ebr. 4. 4. and againe the singular *Psa.* 95. 9. in the new Testament, *workes* Ebr. 3. 9. *Him the people* Exod. 7. & the Lxx, and Acts 7. 34. *them soule* Gen. 12. 5. Lxx *every soule*, *dweller* Gen. 4. 20. Lxx *dwellers*. *Heart* *Psa.* 95. 8. *hearts* Ebr. 3. 8. *Jebusite* Gen. 10. 16. (*Aquilas in Calde*) *Iebusites*: *parable*, Psal. 78. 2. *parables* Mat. 13. 35. (In *Ebrue* both singular and plurall, because the signification is plurall as *man*, 1 Cor. 10. 1. *men*, 1 Sam. 31. 1. Jebusite the *inhabitant* 2 Sam. 5. 6. *inhabitants*. 1 Cor. 11. 4. *enemy*, 1 King. 8. 37. 44. *enemies* 2 Cor. 6. 28. 34. *spear*, 2 Ki. 11. 10. *spears* 2 C. 23. 9. *ship*. 1 Ki. 10. 22 *ships*, 2 C. 9. 21. *dweller* 2. Sam. 5. 6. dwellers 1 C. 1. 4. *wizard* 3 C. 33. 6 wizards 2 Ki. 21. 6. *tree* Gen. 3. 3. for *trees*. And figtree in Ebr. alwayes singular, in the English translation is seven-

teene

teene times rendered in singular, and foure times in plurall, *viz. Deut.* 8. 8. *Psa.* 10. 33. *Jer.* 5. 17. *Hos.* 2. 12. (but that place *Nahu.* 3. 12. speaks not of the tree, as it is fallsly rendred, but of the fruit, of the figs themselves, and contrary *Num.* 20. 5. the fruit is fallsly taken for the tree, as it was rightly taken, *Deut.* 8. 8.) *Leafe Gen.* 3. 7. for *Leaves.* And an infinity of such examples more, in all *Dialects*, in all *tongues* in our English as frequent, as elsewhere, if it please you to observe it.

In the *Syriac* and *Arabic dialects* (because in both there are the collective Nounes as frequent, as these pluralls ending on ים in Masculine or Feminine.) Those that did formerly put the points unto certaine books, did adde two points as a signe, that it should and must bee taken in the *plural*, notwithstanding it be *singular* by *forme*. But what must bee done where the poynts are not added? Truly I would not alwayes rely upon him (in poynted books) that hath I know not what skill in the tongue, nor in unpointed bookes despaire of my owne reason, but to use that well, I would bestow all diligency, to learne a great quantity of *Nounes* and *Verbs* with their *significations*, and that my greatest study should fiercely fall upon the *New Testament*, thence to the old; thence to *other Authors*. In Arabic there hath bin the greatest puzling about this plurall number in the Nounes. And there things were set downe so obscurely, partly by the *Arabic Grammarians*, who are exceeding large, and unskilfull in this worke, partly by the Christians, as *Erpenius*, *Guadagnolus* and some others, that it may bee thought, they left more to bee cleared up, than they cleared in the Arabian method, because they gave us their termes, and titles, which are so strange, that no body knowes what to make of them, some Nouns were *found*, others

broken

broken, whereof no ſound ſenſe can be made at this very day in all England, unleſſe it bee by three or foure learned men. The buſineſſe is; what they cald *ſound,* there thoſe three letters אוי were extant in Maſculine or Feminine, and do follow the common road of this tongue: and that was eaſy to bee underſtood, but what theſe *broken* Nounes were, none did underſtand. I ſay they are *collective Nounes,* ſingular by termination and plurall in ſignification. *Erpenius* ſets downe 22 formes of theſe *collective Nounes,* but that is a ſuperfluous toyle; becauſe the eaſineſſe of learning them, lies not in knowing their *formes,* which are the ſame with the *ſound* Nounes, which in ſingular *termination* have but the ſingular *ſignification,* and not plurall; 2. one *ſound* or *common* ſingular, having two or three collective ſingulars of divers formes, as עין *an ey pl.* עין, אעיאן and אעין, עבד *a ſervant* עבוד עבאד and עבראן, בחר *the Sea pl.* בחאר, and אבחר; nay the ſame בחר without pricks is a collective plurall, and what diſtinction then? שואהד *a witneſſe* שואהד and שהוד, נפש *a ſoule* נפוש and אנפש, עלאם *a Boy* whence is עלמה *Maid* Eſ. 7. 14. The collective is עלמה (the ſame in outward forme with the Feminine *a Maid*) עלמאן. Here you may ſay, alas how ſhall I get out of that mingle mangle of a *Boy* and *Mayd,* many and one. I ſhall helpe you ſhortly, ſtay a little. Therefore here the knowledge of formes nothing helps us, if you know the ſignification of every *Noune* and *Verbe,* you have before you in the Text. I warrant you, as our Engliſh tranſlators could tranſlate Figtrees in plurall in foure places, notwithſtanding the Nonne bee ſingular in Ebrew, even ſo they could do in hundreds of other places, underſtanding the word and context, and ſeeing by rea-

ſon,

ſon, that the plurall muſt bee underſtood; and that not onely the Engliſh tranſlators, but every one that did medle with the tranſlation of the Bible either in part or wholly, or did make obſervations upon the tranſlations; ſo may you (or any body elſe, that hath reaſon) ſee well enough, when the Text deſires *ſingular* or *plurall*, bee they never ſo much confounded by the termination. And yet here the *Arabic* Dixionares already extant, and which are to come abroad do helpe and are to helpe you, telling you in every root theſe formes, wherein beſides the common ſingular the collective plurall are extant, and that is enough. The *Maſculine* or *Feminine* ſex is cleare by the circumſtances in perſons, and in things is not very neceſſary. And here yee muſt know, before wee part, that all theſe collectives are Feminine, and therefore conſtrued conſtantly with a Noune or Verbe Feminine ſingular.

Rule 15. *The perſonall Nounes do yeald one, or two of their Letters to ſtand in place of themſelves.*

For the compoſition of words (therby to avoyd the multitude of words which would otherwiſe enſue, by frequent repeating the whole Nounes) here is common that contraction which in other tongues is now and then begun, but not finiſhed and conſtantly uſed.

1. אנ any *I* or *me* yealds א, or י, or ן not onely in *Ebrue*, *Calde*, and *Samaritic*, but alſo in all the other Dialects, notwithſtanding the third radicall as well as the firſt bee א, they retaine the Letter י, or the ſyllable יִ to denote the firſt perſon.

2. אנת *thou* (in ſingular) אנתם Maſculine and אנתן Feminine *yee* (in Plurall) yealds ת the third radicall in ſingular, but תם Maſculine and תן feminine in plurall; which being to ſignify not the perſonall but poſſeſſive Nounes, as in ſingular thing,

in

in plurall *yours*. For distinction sake changes the ת into כ as כֶּם, and כֶּן.

3. הוּא, הִיא, הִי, הוּ, *he, hit, him, shee, her, it,* or *its*, and הֵם masculine הֵן feminine (in plurall) doth yeald in singular either ה or ו or both, in plurall they remaine as they are.

4. נְהוּנוּ, נְהוּן, or נְהוּנָא *wee, us*, yealds נ, נו or נא. *our, ours.*

5. אשר *that, which, hee, who*, by casting away the first radicall *Aleph*, (according to the 14 rule in in Etymology there remaines שר the third radicall whereof (*viz res*) being either left out in writing, or cast away their remaines onely ש in the beginning of divers words in *Ebrue*, *Calde* and *Siriac*.

6. זא, זו, זי, זה, (or ז in דא, דו, די, דה, ד, Masculine and תא, תו, תי, תה, feminine: *this, that, these, those, theirs, them*. yeald ז, ד, or ת.

7. אל yealds ל in all the *Dialects* yea many times it remaines entire in the *Bible* (but in *Arabic* most constantly) as *Psa*. 2. 7. אלחק *the truth Ez*. 13. 11. 13. 38. 22. אלגביש *the pearle*, metaph: *the haile as big as pearle*; compounded of that אל, and גביש extant in *Tob*. 28. 18. and sundry other examples. The *Iewes* using constantly (insteede thereof) ה, the Etiopians ת, the Caldeans and Syrians, ד.

Rule 16. *Some other words most frequently used in speech do the same.*

11. ויו vâu *a hooke* (of the first root) signifyes *to attend, to long* or *desire* or *wish* for *joyning, comming, fetching*; the first letter there of being put before a Noune or Verbe signifying: *and, but, both, for, if, and if, namely, or, that, that is, that, which, then, therefore, who* and *which*. To be briefe it denotes all the Greek and Latine conjunctions of whatsoever signification; whereby

whereby you may see the playnnesse of this tongue and the easinesse to know how yee shall render *van* in this or that place, it being absolutly left unto your reason, wisdome, and learning, so that if you render it *ill* the fault is not in the difficulty of this tongue, but in your selfe, *viz.* your ignorance, and unreasonable discretion.

2. בית *bêt a house* (of the 420th root) signifyes *to lodge*, yealds the first letter which is put onely before a Noune, (never before a Verbe) and denotes the greatest quantity of *prepositions*, I will set them downe here in Latine (you may put them into english at your leasure) *ad, ante, apud, contra, cum, de, e, ex, in, inter, intra, juxta, per, prope, propter, &c.* whereby you may see againe the easinesse of this tougue.

3. כה *koh*: or כי *ki*: *so, why*, (of the, 3201 root) it signifyes *to cleare*, it yealds the first letter and puts it for the most part before a *Noune* very seldome before a *Verbe*, it denotes (from כה) *sic, ut, quod, uti, sicut, sicuti, si licet*; (and before כי) *si, nisi, quia, quin, quin mo, quam, quamvis, nam, certe, &c.*

4. מן Min *of, from*, (of the 4232 root) it signifyes *gratiously to give and take*, and is placed before *any Noune*, never before *a Verbe*, and should bee written apart as it is constantly in other *Dialects*; onely the *Ebrews* delighting in a compendious way of writing when they put it before a word do alwayes cast away the *nun*, (whereunto they seeme to bee cruell enemies) and in compensation of it do double the following letter, which fancy cannot make Ebrew a tongue apart notwithstanding none of the other *Dialects* do the same, which is easily enough observed. 1. In regard all the other *dialects* disclaime it. 2. Because reason shewes it not to bee a compendium

of

of such value as to bee worthily esteemed a principle or a rule, (as some Grammarians have made it) whereby to seperate *Ebrue* from the other *dialects* as if it were a tongue a part, and more accurate then the rest.

5. In *Arabic* (besides these foure) there is an other word, *viz.* שׁוּף suf, (from the 7215 root) signifying, *further, certainty*, and is set either *whole* before the *future*, (whereby to restraine it to the determinate signification of a *future* because otherwise it would bee now and then taken for a *present*, or *preter*.) or the letters *su*, or *s* alone, or *f* onely, signifying *further*, *then*, and relates constantly to something which went before, whereby it differs from the plaine *vau*, which is onely a *pure conjunction*.

Observation.

From hence came the occasion of those 11 servill letters, which the Grammarians constantly take by meere accident to be radicall. whereas on the contrary wee see them to become servile meerly by accident, *viz.* upon occasion of the junction of some particular, the most frequent words in this tongue with others lesse frequent, and that in a contract manner. And yet neither are they just 11, for there are *two* more, *viz.* נ *nun* and פ *fe*; and in the 19 rule of *Etymology* wee had, ר *res*, in the twntieth ח *khet*, and I am certaine all the Letters of the Alfabet, none excepted, will in such respect bee found servile.

Rule. 17. *Nounes and Verbs are distinguished into 7 degrees or orders of an externall forme, and internall signification.*

The *first order* is presented onely by the third radicall (the serviles of *present*, *preter*, and *future*,

as alſo of certaine Nounes are not to bee reckoned here) ſo that naturally there are no ſerviles betweene them, but all the ſervils are either after, or before the root, except a ſuperfluous *vau* betweene the ſecond and thirdradicall in *preſent*, *preter*, and *future*.

The *ſecond order* is the ſame with the firſt, onely that it hath the ſecond radicall twice pronounced, and if not twice written, compenſed (with an invention called *dages* and *Teſhdid*,) which in Ebrue is onely a poynt in the middle of the letter, to ſignify an emphaticall expreſſion.

The *third order* is the ſame, onely with אהוי (or ſome one of them) put in betweene the firſt and ſecond radicall.

The *fourth order* is by putting א or ה before the root in *preſent*, and *pretertence*; but in *future* that א is never, (but the ה is ſometimes) expreſſed, and when neither *he* nor *alef* is expreſſed, then that order (in the externall forme of it) is like unto the firſt, unleſſe a *vau* and *yod* be now and then put in betweene the ſecond and third radicall, or when the ſecond is *alef*, *vau*, or *yod*, the *yod* conſtantly appearing.

The *fifth order* is the ſame with the ſecond, onely that it hath ת, or הת, or את prefixed, yet in the *future* that *hee* and *alef* (except it bee *alef* in the firſt perſon) do conſtantly fall away, and we ſee by the *taw*, that the *taw* is onely the characteriſticall letter of this order, becauſe conſtant in all tenſes.

The *ſixth order* is the ſame with the third onely obſerving the ſame things (in generall) that are to be obſerved in the fifth order.

The *ſeventh order* hath *nun* prefixed before the root; either alone or with the ſame *hee* or *alef*, put before it in the *preſent* and *pretertenſe*. By the

Jewes the *nun* is not expreſſed in future, and preſent, but then the following is for the moſt part doubled by compenſation. The *Arabians* doe conſtantly write it, but onely when the firſt radicall is a *nun* alſo, then they write it not, but in ſtead of it, they double the radicall *nun* with a marke called *Teſhdid*.

Rule 18. *Beſides theſe ſeven there are ſix other orders, which becauſe more rare, I put aſunder.*

The *eigth order* (but the firſt of theſe ſix) is knowne by putting *taw* after the firſt radicall; but when the firſt radicall is a *taw* (whither *naturall* or taken in for *ſin*, whereof is ſpoken in the 17 rule of *Etymology*) or *alef*, *vau*, *yod*, when any of theſe is the firſt radicall, it is caſt away, and the ſervile *taw* doubled inſtead thereof.

The *ninth order* is the very ſame with the firſt, only that it hath the third radicall doubled either by ſetting the letter down twice, or elſe by that marke called *Dages* or *Teſhdid*.

The *tenth order* is knowne by putting אשת *iſt* (an old *Arabic* and thence a Turkiſh word ſignifying *deſire*) before the root; the *alef* is put away in the *future Tenſe*, excepting onely in the firſt perſon ſingular, which will have it even as the fourth Order hath.

The *eleventh order* is the ſame with the ninth only it hath *alef*, *vau*, or *yod*, put before the third radicall doubled.

The *twelfth order* is knowne by putting a *vaw* (doubled by *Dages* or *Teſhdid*.) after the ſecond radicall.

The *thirteenth order* hath the ſecond radicall doubled and a *vaw* movable put betweene it,

In the 7.8.9.10.11.12.& 13. Orders there is an *alef* ſuperfluous in the *preſent* and *preter*, which (as is

is said) is cast away in the *future* (but onely in the first person of the *future*, whereof it is formative) as well as in the fourth, where the *alef* (or *he*) is the Character of the order.

Observation.

The signification and speciall respects of each of them in changing the orders belongs properly unto the Dictionary (where it must and may bee set downe) and not unto the Grammer ; it being altogether unfit and uselesse therein.

Rule 19. *The termination of the present, future and preter Tense of any Number and Gender doth hold through all the 13 Orders.*

This rule doth shew. 1. That there are no Moods or manners, as indicative, optative, potentiall, and subjunctive, as in Greec and Latine. 2. That there are not 4, 6 or more conjugations in this tongue, as there is in Latine and Greec, where there are divers terminations not onely in the indicative, but also imperative and conjunctive, in active and and passive for those foure or more conjugations. All which is not here in this tongue, where all the Verbs through all the Dialects are formed after one generall, fundamentall, essentiall manner ; and the termination of the pretertense is the same for all Verbs through all the 13. Orders, the same in the future and present tense. Nay the terminatives of the present and future being one, there are onely two sorts of terminations through all the 13 orders for all Verbs, through all the six Dialects, one for the present and future, the second for the preter tense. In the present יון and the third radicall, in the preter ת, ו, ני, or נא, תם, תן and the third radicall, so that it could not be almost more simple

than it is, except that נו or נא might have onely a ו; which would have beene enough, and תם, תן onely either תם or תן, which would suffice. Nor must yee looke upon the Vowell, (which wee doe not here speake of) but onely upon the letters, neither that the third radicall ת אויה and נ are sometimes cast away, or אוי changed among themselves, or superfluously added.

Rule 20. *The same 13. Orders, belong unto the Nouns as well as Verbs.*

That is the greatest task in this Orientall tongue, to finde out the signification of the Nouns according to those thirteene orders, whereof wee say the same, that *Seneca* did of the Latine Cases of the Nouns, *not that every Noun hath them all, but that none have any more.* To finde out the reason a priori, what this or that order signifyes in the Verbs *is an easie thing*, and what respect, proportion, degree or reason one order has to the other is easier to bee found then in the Nounes. And yet the same is in the Nouns also. Which (as I promised) wee shall observe as in the Verbs, so also in the Nouns, in the following Dictionary; (if the publick wealth and the private aide will sufficiently assist mee in that, which no Learned man, whosoever that hath any understanding in this tongue, and observes the obscurity in the translations of the most excellent places in Scripture, and which are framed by the HolyGhost in a Poeticall way,) can deny to be the onely way, whereby to cure all these diseases, wherewith our translation is burthened (it being full of non-sense, and falsehoods,) and to advance a more perfect, cleare, certaine, and reasonable knowledge of the *whole tongue*, (which is not onely *Ebrue* and *Calde*, nor yet onely *Samaritic*, and *Syriac*, but also *Arabic*, and *Etiopic*) both in the

true

true Grammar and Dictionary, except our Miniſters will preach and quote non-ſenſe and falſhood, and the Right Honorable the *Lords* and *Commons* Aſſembled in the High Court of Parliament, (the expected Great Reformers of the Church) will not have it otherwiſe. For many godly Miniſters ſee and finde it well enough, that the tranſlation is as yet very full of non-ſenſe, and almoſt in every Chapter ſome falſhood, nay very many pious, religious, and onely worthy Members of the Church of *England* do heartily and inſtantly wiſh for this worke, which is as yet not laid to heart, nor ſo much as once moved to the Parliament. God grant wee may become thankfull after ſuch infinite mercies, and not lay aſide, (I will not ſay trample under our feete,) that exceeding bright ſhining light of this holy tongue, which God has firſt allighted in our Neighbour Countries; where they did and doe labour heartily for it, ſpending not onely much labour, but money alſo in the midſt of the War; that they might have clearer expoſitions of the Word of God, than heretofore, and do print *Ebrue*, *Calde*, *Syriac*, *Arabic Samaritic* and *Etiopic* parts of the Bible, procure all ſorts of books in this tongue, entertaine the laborious ſchollars, nay the beſt *Gentlemen*, *Princes*, *Earles*, *Dukes*, *States*, and *Kings* have a delight to ſtudy or to promote theſe tongues; and God bleſſes them and proſpers their good and Chriſtian duties and works; whereas we might reape the fruit of their labour without labour, if we will proove living Chriſtians.

APPENDIX OF ANALOGY For the Pricks and Stroaks.

Rules 1. *Any of the letters being caſt away, are for the moſt part compenſed, or as yet remaining by vertue of Dages and Teſhdid.*

IN the *Orthography* it is told us, that there are two conditions, that you muſt rely upon [in *Ebrue*, *Calde* and *Arabic*] to ſee the Dages or Teſhdid expreſſed. 1. That the former ſyllable end upon a Vowell. 2. That the letter which is to have *Dages* or *Teſhid* have a vowell, or go to the following letter with a Vowell. If any of thoſe two conditions faile there is no Dages or Teſhdid to be expected, and if it be there, it wants almoſt all its vertue and power. Yet yee muſt not expect to finde this *Dages* conſtantly in any Manuſcripts without pricks, and yet you will finde it in ſome places of thoſe Manuſcripts that are written with the leaſt care. And therefore it muſt be denyed to the *Samaritic*, *Syriac*, and *Etiopic* in ſome meaſure, becauſe they have not written it, except in *Syriac* now and then, and in ſome meaſure yee muſt confeſſe it to be not onely in *Syriac* [for if it bee but once written in the booke, it is enough to demonſtrate that it is extant;) but alſo in *Samaritic* and *Etiopic* to. Whereſoever you finde it in *Ebrue*, *Calde* and *Arabic*, you will either finde it (or elſe muſt underſtand it to be] in *Syriac*, *Samaritic* and *Etiopic*. The profit of this Rule is; that it takes away all theſe *anomalicall* examples, in *Ebrue*

Syriac

Syriac, *Calde*, and *Arabic*, where any *Radicall* or *ſervil* letter is *compenſed*; for than that letter is yet extant, it being onely a compendious way in writing, not obſerved in all places or Dialects. As אַתְּ at *thou*, in *Syriac* and *Arabic* ant, מִבְּנִי mibbne, in *Syriac* and *Arabic* min bne.

Rule 2. *The Dages or Teſhdid is either characteriſticall, eufonic, or ſuperfluous.*

This Rule is by all Grammarians given in *Orthography*, where it is not proper. For I would onely know of them whither a beginner bee able to reade *Ebrue*, &c. without this diſtinction; or whither he muſt needs know it? I am ſure hee may read *Ebrue*, *Calde* *Syriac* and *Arabic* without it. And why than muſt it bee put there, where nothing is taught, but onely that which belongs to reading. Tell the beginner, that *Dages* and *Teſhdid* double the letter, and thou haſt done all that is needfull in *Orthography*. But as for *Analogy*, here theſe differences, (if there bee any) which expreſſe the inward nature of it, are to be ſet downe. And for that purpoſe, the Grammarians have allowed unto *Ebrue* and *Calde*, a *compenſative*, a *characteriſtic* and an *Euphonic*, whereunto *R. D. Qimhi* in his *mielol* puts one which hee calls *Atemerakhiq*, a forraigner, ſtranger, comming from forraigne unexpected, unprovided way of reaſon. The *Eufonic* is by *Erpenius* ſubdiſtinguiſhed into *Deltale*, *Lambdale* and *Initiale*. *Deltale* is the *Teſhdid* upon the letter *t* after the letter *d* without a Vowell. *Lambdale* is upon the teeth and tongue letter after the letter *l* in the perſonall Noune אֵל (ille, a, ud) without a Vowell. *Initiale* or that *Teſhdid* written upon the firſt letter, is onely upon לוֹנְמִיך when the letter *n* is the laſt without a Vowell in the foregoing word, either expreſſe or in the Vowell, *an*, *on*, *in*. And thus much they ſay.

I give my judgement thus, that I esteeme, the title of *compensative* to bee superfluous, it being the nature or intention of all the species of *Dages* and *Teshdid* to *compense* the letter before, left out in writing or pronounciating, with doubling of that following letter, that hath a Vowell.

The *characteristic* is onely that which is written in the second Radicall when the first is not cast away; and that both in Nounes and Verbs in the *second, fifth, ninth,* and *eleventh order.* Now this is also *compensative,* for לטשש, התלטשש, אלטשש and אלטאשש are onely for a compendious writing contracted into לטש, התלטש, אלטש and אלטאש, not for any vertue residing in this *Dages* or *Teshdid.* Whereby is to be observed. 1. That the title of *characteristic* is not necessary. 2. That this doubling of the second and third radicall is a meere accident. And therefore in thousands of *Ebrue, Calde, Syriac* and *Arabic* words left away. 3. That the doubling of the second or third radicall dependeth upon the pleasure of the Reader 4. That leaving the *Dages* or *Teshdid* out of the second or third Radicall the *first, second* and *ninth Order* hath one and the same externall forme; and hence it is that there are so few examples for the ninth order in *Ebrue,* where notwithstanding there are some. 5. The same reason may bee given for *Syriac* where there are none, because *Dages* is almost never written. 6. That there is no essentiall alteration in the signification of the word with or without the *Dages* or *Teshdid characteristic.* 7. Why some word have the same letter doubled, as ישכר *yŭshakar* which is now in the Ebrue Bible ישששכר not to bee read *yisshasshkar*; the name of the fifth son of *Jacob* by *Leah.* And so in many other words. 8. That this doubling of a letter is used in every tongue (as well

as

as in this primitive,) where a man will expresse some emfaticall pronunciation. 9. That a man may easily adde such an emfaticall pronunciation unto the *Ebrue*, when hee obserues the matter, as *Jud.* 14: 6. of *Simson* when hee with force tore in peeces the Lion. וישסעהו כשסע הגדי which the punctatours considering, (to expresse that force) did write the radicall twice, or which is the same, did prick it, to be pronounced twice. And so far of the *characteristicall dages* or *Teshdid*.

The *Eufonic* is no new species of *Dages*, or *Teshdid*, because every one of them are for *eufony* in the sweet pronunciation with an emfaticall expression. Here is to bee obserued that the Grammarians call that *Dages* or *Teshdid* (in the third radicall *eufonic*, which I call *characteristic*, Erpenius *compensative*. *Compensative* and *Eufonic* are generall names, appliable also to the *characteristic*. Therefore is it not to bee esteemed, as if I were at variance with them. That which *Qimhi* cals *Ate merakhiq*, is also *eufonic*, not contradistinct unto it; and is the same which otherwise the Grammarians call *Dages lene* in בגדכפת *b g d k f t*, when the forgoing word ends on a Vowell with or without an אוירה quiescent intercurring. As for instance. חיה ביום *hayahbbayyôm*, which quiescent *h* doth nothing against that *eufonic* joyning of these two words by this *Dages*, falsly cald *lene*: and this *Qimhi* calls *atemerakhiq*, when it is in any other letter besides *b g d k f t*, מה זות עשית לי למה לא הגדת לי *Mahzzôt Asitalli Lamma Lo Higgadtalli*. What needs is there to call this Dages by a new fancied name out of the *Calde Dialect*, when it is the same with that falsly esteemed *lene*? Further that which *Erpenius* cals *eufonic*, 1. In ת after ד, that is cald *Dages lene* in

Ebrue פקדת faqatta or faqadta) I call *superfluous*. Because it is of no purpose in the pronunciation of it. 2. After *n* without a Vowel in *lvnmir*, is the same with the other letters *bgdkft*, for if *t* after *d* without a Vowell receives a *Dages* or *Teshdid* the other five, *viz.* bgdkf in *Ebrue* and *Calde*, and six more. *viz. lvnmyr* in *Arabic* do so also. Ergo that *lene* is not only in *six*, but 12. letters. And if it be not *lene but forte* in *Arabic*, neither is it in *Ebrue*, but *forte*. 3 *five* letters more (besiders some of those 12) have it after *l* (of the personall Noune אל) without a Vowell. Ergo *summa summarum*, that *Dages lene*, or *superfluous* is in 17 letters if yee will pronounce the letter before, which by the *Arabians* is not always left away, as *Erpenius* and others teach.

Rule 3. *There is a certaine Analogy of the five Vowels.*

The *paradigmes* of *Ebrue*, *Calde*, *Syriac*, *Arabic*, and *Etiopic in* Nounes, and Verbs made with the Vowels or pricks, will give these particulars 1. That you may observe in every *Dialect* which letter hath a Vowell, and which hath not. 2. Whither it hath *a*, *e*, *i*, *o*, or *u*. 3. That the uncertainty of them in the severall *Dialects* doth shew their fallibilty. 4. That the rules in *Ebrue*, *Calde*, *Syriac*, *Arabic* and *Etiopic* are too many. 5. That *Arabic* hath a Vowell on a letter, where *Ebrue*, *&c.* hath none. 5. and Ebrue, *&c.* hath it where the *Arabic* hath none. 6. That this generall variation (when the essencialls are unanimous) sheweth these pricks to be only accidentals. 7. That that rule or observation which sets downe diversity of *Vowels*, *Accents*, or *Dages*, in any of these Dialects for distinction sake, is not sound. 8. That it is convenient for beginners to know these *paradigmes*, as a helpe for hereafter to read without these Vowels. That there is some small

ſmall accidentall agreement in theſe pricks in ſome certaine words throughout every dialect; And therfore the Analogy of the place of theſe pricks, (that is, either this or that Vowell ſtands for the moſt part in this or that dialect) is to bee ſet downe. 10. That this *Anomaly* ought to bee diſtinguiſhed from the *Analogy*. And many ſuch other obſervations, which may be deduced out from them by a diligent and induſtrious minde and memory. The ſpeciall explication of every dialect I will ſet downe here as ſhort as may bee, and give ſome reaſons for theſe alterations, which I uſe, (and have formerly introduced,) to the end, you may obſerve, that I conſtantly intend and indeavour a facility.

Of the Paradigme for Ebrue.

OF the ſeven Orders of the Verbs and Nounes I have ſpoken beſore. Theſe ſeven Orders become ſo many rather by the pricks, than conſonants, or letters. In the preſent Maſculine ſingular the ſecond radicall hath onely a Vowell, and that threefould, *a, e* (whereunder is comprehended *i*) or *o* (whereunder is placed *u*) for the expreſſing whereof you have *fatah*, *zere*, and *Holem* in the poynt of *ſin* שׂ. By this multiplication of the Vowell under the ſecond radicall is taken away many hundred *anomalicall obſervations* extant by *Buxtorf*, and the greateſt part of the Grammarians, who ſetting only *fatah*, the examples of *zere* and *Holem* muſt neceſſarily become *anomalies*. The ſame holdes in the *future*, and in the *pretertenſe*, ſo long as the accent is at that ſecond radicall. So is it than, that the *firſt* and *third Radicall* for the moſt part hath not a vowel nor accent. The ſame variation of the ſecond radicall, doth hold in the *firſt* and *third*, if it receaves

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a Vowell: the variation thereof will bee generally under any letter whatſoever, yet which Vowels are the moſt frequent in the Ebrue Bible, you ſee out of the *Paradigme*. Onely you muſt remember that this extends onely unto Ebrue, not to *Calde*, *Syriac*, *Etiopic* and *Arabic*. For in theſe dialects the changings and variations are a great deale leſſe frequent, then in *Ebrue*; as for inſtance, that the letter hath never a *ſva movable*, but alwayes a Vowell: that the letter hath neither conſtantly a *gezm* or *ſva quieſcent*, but in many places in ſteed of that, a Vowell. So that all theſe petty obſervations, which *Buxtorf* and the reſt have in a great quantity, concerning the Vowels (not the letters) and accents, are not conſiderable. Under the name of the infinitive onely in the firſt order there are expreſſed formes of a Noune, that you may ſee and obſerve the ſame multiplication in the following orders. 1. לְטַשׁ, 2. לְטַשׁ, 3. לְטַשׁ, 4. לְטַשׁ, 5. לְטַשׁ, 6. לְטוֹשׁ, *viz.* fix with the *gamez* under the firſt radicall ſix with *zere*, fix with *Hireq*. &c. and in ſo doing wee have brought in the greateſt part of all the forms of the Nounes, which are to bee found in *qimbi* his *miklól*, and in *Abram de Balmes*, nay many of theſe alſo, which *Buxtorf* and other Grammarians thinke to be meere *Rabbinicall* and *Talmudicall*, not *Biblicall* formes of them, an opinion of no worth, becauſe falſe, among whom there are many of thoſe, which *miklól* has as Biblicall formes of Nounes. And in truth, whatſoever Author teacheth and ſpeaketh of the *Rabbinicall* and *Talmudicall Dialects*, and thinkes thoſe formes and many other things do not belong to the Ebrue, and doth include the Ebrue into ſo narrow a compaſſe as the *Bible*, hee ſees not the formes of words (Nounes and Verbs, Fraſes

and

and Speeches) may bee Latine and of the true Latine tongue, though not extant in *Cicero* : and the ſame of Greeke words not extant in *Demoſthenes*.

In this *Paradigme* of the ſeven firſt orders you may ſee the diſtinction of *Active* and *Paſſive* onely in the *ſecond* and *fourth Order*, by the diſtinct prick under the *firſt Radicall* in the *ſecond*, and the *ſeruile* of the *fourth Order*. And according to the receaved rule and opinion of all Grammarians, the preſent paſſive in the ſecond and fourth Order is left away. Yet the reaſon given by them, *becauſe it is impoſſible or at leaſt improper in the paſſive to be commanded by himſelfe*, is falſe, whereas wee finde. 1. *Nifqad* to be for the moſt part (as all Grammarians, agree) the paſſive of *qal*, or the *firſt Order*, and yet it hath a preſent commanding or imperative. And it hath the ſame among the *Arabians*. 2. *Hitpael* or *Hitfaqqed*, *Hitlatthas*, the *fifth Order* (by all the forgoing Authors the fourth conjugation) is to have the *active* ſignification, and *reciprocall*; and yet we finde many places of Scripture, where it is the *paſſive*; nay the *reciprocall* ſignification is that which is both *active* and *paſſive*, as, *I love my ſelfe*, there I am the ſame man that loves, and is beloved : ſo that in this forme the Arabians looke more for the *paſſive* ſignification, then the *active*, uſing it almoſt conſtantly for the *paſſive* : and notwithſtanding all this, it hath the ſecond perſon of the preſent commanding or the *imperative* in ſingular and plurall, not onely in *Ebrue*, but alſo in *Calde*, *Syriac*, *Arabic* and *Etiopic*. Whence it is clear and evident that, that exception of the *Ebrue* Grammarians, that only *Pual* and *Hofal* (as they call the ſecond and fourth Order) becauſe *paſive* have no *imperative*, is falſe, I warrant you, if *nifal* & *hitpael itpeal* and *itpael* in *Ebrue*, *Calde*, and

and *Syric*, and *tefaal* in *Arabic* may have the present commanding being *passive*, then *pual* and *Hofal* may have it to.

In the Nounes there is not that diversity introduced by the Grammarians, notwithstanding in all tongues, the Nounes appellative or substantive are of divers sorts, 1. The ability of the act, *to write* or drinke. 2. The act it selfe. *Writing* or *drinking*. 3. The actor, *writer, drinker*. 4. The abstraction of the act, *drunkennesse*, and by Analogy, *writnesse*. 5. The instrument wherewith is acted, *ink, drinke*. 6. The place appointed or accustomary to the action, whereunto in English for the most part is added *house, place, room*, yet in some words the very latine termination of it is taken as *Oratorium*, an *Oratory*, *auditorium* an *auditory*, so by Analogy *printery, writery, drinkery*. 7. The inclination in a person, *drunkard, sluggard*, by Analogy *writard*, or with a circunscription by adding the word *Master*, whoremaster, &c. 8. The abstraction of that inclination; as wee say hardnesse, so *drunkardnesse, sluggardnesse, writhardnesse*. 9. Speciall *Man, Woman, Husband, Wife, Father, Mother, Brother, Sister, Son, Daughter, Child, &c.* 10. individuall, *Adam, Havva, Qayin, Hebel, Sêt, Enós, Ada, Zilla, Lemek, &c.*

Now as all these are in many tongues clearly distinguished by divers formes, so were it well, if our Grammarians or the *Jewes* had done so; but because they have not done it, therefore it followes not, that wee must leave it undon. And yet if this tongue doth not afford a cleare distinction of forms by this or that Letter and Vowell unto every sort, as wee see, other tongues do not, why should wee than be so mightily vexed with neere 350, or 400 formes of Nounes, the greatest part whereof are set down by *Qimhi* in his *Miklôl*, the rest by others,

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as well *Jewes* as *Christians*; or at least with those, 311. formes, or severall scapes of dwelling-houses of the Nounes, which are divided into 26 streets by *Abraham de Balmes p. h. 8. li. 25. & 28.* when these things are meerly superfluous, if they do not so much as distinguishe unto us 10 or 12 sorts of severall accidents of a signification of the root, except to do that, whereunto hee leades us by his Motto, (which doth comprehend the number of 311, (אשו(יהוה; which is seven times in the Bible,) to set all these 26 streets and 311 Houses on a lusty huge, great fire, (as the name of the Lord in little lesse than a blasphemy is taken by these Jewes, to inlarge, and amplify a thing by) and to make a good fire at the victory of such a terrible enemy.

The speciall *Analogy* in *Ebrue*, is to be observed in these following joynts.

1. *Qamez* the long *a*, is for the most part found in the Noune of the first Order, under the first Radicall, as לָטַשׁ, גָּדוֹל, in the second of the whole first *preter* tense, without or with the affix letters of the personall Nounes as לְטָשָׁה לְטָשָׁהוּ לְטָשׁוּ לְטָשָׁנוּ לְטָשָׁן לְטָשָׁם לְטָשָׁנִי לְטָשֵׁךְ לְטָשְׁךָ לְטָשַׁתְהָ לְטָשַׁתְהוּ לְטָשָׁתֵךְ לְטָשָׁתְךָ לְטָשַׁתְנִי vel לְטָשַׁתְכֶן לְטָשַׁתְכֶם לְטָשַׁתְנוּ לְטָשַׁתָּה לְטַשְׁתָּיו לְטַשְׁתָּה לְטַשְׁתָּהוּ לְטָשָׁתָן לְטָשָׁתָם לְטָשׁוּהוּ לְטָשׁוּךְ לְטָשׁוּךָ לְטָשׁוּנִי לְטַשְׁתָּן לְטַשְׁתָּם לְטָשׁוּם לְטָשׁוּכֶן לְטָשׁוּכֶם לְטָשׁוּנוּ לְטָשׁוּהָ לְטָשׁוּן. These are the examples of the first preter with *qamez*, when they receave the personall Nouns by

by their letters onely, wherein לָטַשְׁתִּי לָטַשְׁתְּ לָטַשְׁנוּ לְטַשְׁתֶּן לְטַשְׁתֶּם have a long *qamez a*, as all other persons in that first preter without the affixes, but with the affixes they yeeld constantly no *qamez*, (and therefore left it away,) except הָ and ךָ has a *qamez a* in any person, but that comes not within the compasse of the first second or third Radicall.

Except where the second radicall hath a *kholem*, there it turnes into a short *qamez o*, because the *mediator* doth fly from the second to the third. As for instance, under the second radicall *k* כ of the preter יָכֹל *yakôl* we have וְיָכָלְתָּ Ex. 18. 23. *vyacolta* יְכָלְתִּיו, *Psa.* 13. 5. the reason of that changing of the *o* long in a short *o*, I give, because the *mediator accent* doth leave the Vowell: and in the *manuall concordance in Ebrue* it will be plainly seene, whither a verbe hath really or is capable to have the *kholem* at the second radicall, which is easily seene, if it have *kholem* in any Person, number, Tense, Order and Gender, at least in one place, for then it may have it in all places.

2. This long *qamez* is in the whole first preter without affixes, as yee see in the *paradigme*. 3. The same in *nifal* the seventh present and future under the first radicall, as is also to be seene by the *paradigme*. 4. Under almost any letter following ה, and frequently following א, as you partly see by the *paradigme* in מָצָאנוּ מְצָאתֶן מְצָאתֶם מָצָא גָלָה נִמְצָא יִמְצָא תִמְצָא אֶמְצָא, &c. And an abundance of such examples through the whole *paradigma*.

Zero

Zere a long *e*; 1. Under the ſecond radicall of whatſoever verbe, conjugation or order, tenſe, perſon, number, and gender. For what I ſayd of *qamez*, and of *kholem*, the ſame I ſay of *zere*. If yee finde onely one example among a hundert in the *Bible* through all the orders, &c. which hath a *zere*, that is warrant enough to admit it in all the reſt of the places and perſons, if it pleaſe you, for this liberty is uſed in all the reſt of the *Dialects*; ſo that yee need not feare to wrong the tongue: and good reaſon for it: ſuch a foundation being layd by God in nature for a variety of pronunciation of every tongue (not onely of tongues, 5. 6. 700 or *a* 1000 miles diſtant from each other, but even in every tongue) inſomuch that there is not one tongue under the Sun, that doth not change within every 20 miles (I confeſſe inſenſible,) but ſenſible within 40, or 50, and odde miles; which holdes alſo in this Orientall tongue; whence it is, that this primitife mother tongue to whole *Africa*, and a fifth part of *Aſia* being but one and the ſame, and ſeeing that the greateſt changing and alteration of the ſound (beſides the letters) being in the vowells and that within ſo narrow a compaſſe, *viz.* onely five, *a, e, i, o, u*, it is no wonder at all, that there is a greater harmony of the very vowels, (being onely the 19th part of the Alfabet) then is believed or eſteemed.

Secondly, *Zere* before the letter י is a note of the plurall (the duall included) in ſuch words, as have relation to the following, where the *m* and *n* being ordinarily ſuperfluous as מַלְכֵי הָאָרֶץ *malke haarez the Kings of the Earth* are caſt away: which the Gramarians call *in ſtatu conſtructo*. But without vowels there is no matter, whither yee pronounce , *e* or *i*, even

even as wee ſee in Latine it ſelfe ſuch a variation of *a,e,i, pango,pepigi,compingo,compegi,* in one and the ſame word changing *a,e,i.*

Thirdly, *Zere* is under the firſt radicall, where the ſecond being the ſame with the third is caſt away, and that in the fourth order יַסֵּב *yaſſéb:* becauſe the root is סבב; but this holdes not conſtantly, for there is יָשִׂים *yaſſim* yirm.49.20. וַנַּשִּׂים *vannaſsim, Num.* 21. 30. and yet the root is סמם. And ſome ſuch more. Whereby wee ſee, that even this obſervation of the Grammarians about *zere,* is not conſtant. And the truth is, there is not one conſtant without exceptions, whereby wee ſee the inſtability of them, the inconſtancy of thoſe that did put theſe pricks unto the Bible. And good reaſon for the *anomaly* of this third is, becauſe the ſecond radicall אוי, *viz.* שׂים, שום שאם, is of the neereſt kindred with סמם, as wee told in *Etymology* rule 14.

3. *Hireq* the long *i* is under the ſecond radicall, in the fourth order active as הִלְטִשׁ *hilthis* or הִלְטִישׁ, מַלְטִשׁ or מָלְטִישׁ *malthis* דָּוִד *David* or דָּוִיד. And this the Grammarians take to bee conſtant in the roots that have the ſecond אוי. But in the ſame conjugation wee have the preſent commanding for the moſt part with *zere*; and in *Syriac* and *Arabic* the ſecond radicall hath in that fourth Order *a.e,i,o,* as well in active as paſſive. And that neither accidentally, but one and the ſame root in *Ebrue, Calde, Syriac* and *Arabic* hath frequently one and the ſame vowell in the ſecond radicall in the fourth Order: *ergo* all the variation is here without prejudice unto *Ebrue* becauſe it is without prejudice in *Arabic*: and

as

as the *Arabic* hath *a*, so the *Ebrue* הִגְלָה *higlah*, so that *zere* or *hireq* is not the *characteristicall* vowell of this order in active.

Second, under the letter before the following ו servile in plurall, (*duall encluded) out of construction, as they call it, that is when the following *substantive* hath no relation to this foregoing, or stands absolutly for it selfe as for instance מְלָכִים *m l a k i m* Kings. *Yod* is the true formative of the plurall, ם onely the *paragogic*: and in such a case wee have a *long hireq* before the Letter י quiescent: yet one word שְׁנַיִם *masculine* שְׁתַּיִם *feminine* two, hath a *zere*. Nay where that *yod* is left away as הֵן הֵם and sometimes a *segol* or *short e* as אַתֶּם אַתֶּן and יְרוּשָׁלֶם otherwise written יְרוּשָׁלַיִם in which, with many other examples wee see a variety, which teaches us, not to stand too precisly upon pricks.

The same *hireq* we have also when a ן followes a י as בֶּנְיָמִין חִטִּין אַחֵרִין, &c.

Holem first, with a following *vau quiescent* either radicall or servile, 1. After the first radicall throughout the third and sixth Order as well in *Nounes* as *Verbs*. 2. Before the *vau quiescent* in the plurall Feminine (a ת for the most part following) or masculine a ת *paragogic* following as לוֹשְׁשׁוֹת; both the *quiescent vaus* have a *kholem* before them. Thirdly, after the second radicall in the *present commanding*, *future* and preter tense as פְּקוֹד *fqôd visit* אֶפְקוֹד efqôd *I will visit*, *I do visite*, יָכוֹל yacôl hee *may or can*; yet this vau is superfluous and should not be there.

Secondly,

Secondly, without a following *vau quieſcent*, as 1. In all preſent, future, and preters in all Orders, and perſons, and members, and ſo אֶפְקֹד *efqód* is better written than אֶפְקוֹד, &c. but where the ſecond radicall hath or may have a *kholem* wil be eaſily ſeene in the *Ebrew concordance*, for if wee have but one example, that will ſhew for all the reſt, and in *Arabic* there are many Dictionaries onely for that purpoſe to ſhew what verbs, whither perfect or imperfect have a *fatah* a, or *Keſra* e, or *damma* o, in which vowell *Ebrue*, *Calde*, *Syriac*, and *Arabic* do marveilouſly agree. And in many other places.

Sureq is never written without *Vau*, from whence many times a confuſion of Roots procedeth, the *Vau ſureq ſervile* not being diſcernable from the *Radicall*, where it comes to paſſe that many Grammarians, and all Dictionary writters, none except, have ſet downe falſe roots. Now whereas the root is as it were the Houſe, wherein a certaine ſignification doth conſtantly dwell, and is not to bee found elſe where, it muſt neceſſarily follow, that when the root is miſtaken, the ſignification muſt be miſtaken alſo. Therefore I ſet downe firſt the *ſureq* as without that *vau*. 1. In the letter *vau ſervile*, ſignifying all ſorts of conjunctions, before a word beginning from במפ, as וּבְרֵרֶךְ *vubderek*, and in the way. וּמִיּוֹם *vumiyyóm* and from the day. וּפְתַח *Vufetakh*, and the doore. 2. In the formative Letter *vau* of the plurall number in the verbs as לְמִשְׁנוּ *la thſu* where the poynt *ſureq* ſhould ſtand before the letter נ belonging to ש *ſin*, not to *vau*. 3. When that letter is the third radicall: as תֹּהוּ *tohu*, בֹּהוּ *bohu*, וַיִּשְׁתַּחוּ *vayyis-*

tákhu

tákhu. הִתְעוּ *hit-u.* הִגְלוּ *higlu.* 4. When it is the servile at the end of a Noune, as מַלְכוּ *malkú.* 5. Where the second radicall is *vau*, in all the first Order, as אָקוּם *aqûm*, &c. 6. When it is either betweene the second and third radicall, the second and servile, (the third אויה being cast away) or the third and servile. As לָטוּשׁ *lathûs* 7. When it is in the first Radicall ו quiescent, as אוּכַל *ucàl I can.* 8. When it is before the first radicall at the servile letter ו the fourth Order passive as הוּקַם *huqam*, where that *vau* is clearely superfluous, and should not be there. And in many other places.

Fatah: first, under the Letter ה demonstrative: as הַיּוֹם *hayyóm* to day, this day. 2. under ל, כ, ב, when that ה is put away, for yet understood, as לַיּוֹם כַּיּוֹם בַּיּוֹם *bayyóm, cayyóm, layyóm.* 3. Under the servile letter before the root in the present and future of the *fourth order active.* As הַלְטִישׁ, אַלְטִישׁ *halthis, althis.* 4. Under the first radicall in the second present and future *active*, in all the *fifth order.* As אֶתְלַטֵּשׁ הִתְלַטֵּשׁ אֲלַטֵּשׁ לַטֵּשׁ *latthes, alatthes, hitlatthés, etlatthes*, under the second radicall of any Verbe, Order, Tense, Person and Number. As לָטַשׁ *lathàs*, &c. 6. Before the *yod* in duall with an accent, As שָׁמַיִם *samáyim.* 7. Under the second radicall in some (though few) Nouns. As דְּבַשׁ *dbas* Hony מַה *mah.* 8. Before the affix נִי with an accent very frevently פְּקָדַנִי *fqadáni.*

fqadáni. 9. Before a letter with a *sva fatah*, its letter being to give a *sua* or *short hireq*, and no other Vowell, As רַחֲצוּ *rakhazu* רִחֲצוּ for רִחְצוּ *rikhzu*. And in many other places. *Segol.* 1. under א the *preformative* of the first person, in the first and seventh future. As אֶלְטַשׁ *elthas*. אֶלָּטַשׁ *ellathas*. 2. In Nounes it is very frequent in the last syllable. As סֵפֶר *sefer*. אַתֶּם *attem* אַתֶּן *atten* מֶה *meh* יְרוּשָׁלֶם *yrusalem*. 3. In some few Verbs, in lac of *zere* under the second radicall כִּפֶּר *kiffer* כִּבֵּשׁ *kibbes*. Yet constantly in the future, when the third radicall is ה. As יעשֹׂה *yaashèh*. 4. Before the ת servile which is afformative of the Feminine Gender. As נְחֹשֶׁת *nkhóset* frequently also a double *segol* before it, as מְנֶקֶת *mneqet* פֹּקֶדֶת *foqedet*, and in many Nounes, as מֶלֶךְ *melek*. And in other places.

Rule 4. *The greatest Anomaly is in* Ebrue, *in the rest of the dialects there is lesse according to the quantity of the vowel prics.*

This part of the inward variance, *anomaly*, or *mutation* of *poynts* and *prics*, which are wrongly cald *vowels*, dependeth in method upon *Orthografy* in matter upon *Orthografy* and *analogy*. The method of their variance arises from their variety in *Orthografy*, from whence it comes that where there are fewest, there is the easier and lesse variance. In *Arabic* where there are onely *three vowels* and one *sua*, it is impossible that the *anomaly* of them should be so great, as that of the *Ethiopians* and *Syriac*, where there are *six* or *five*, and the *Caldeans*, where there are as many as in *Ebrue*, but yet without intent of such a strictnesse, as is observed by the *Iewes*, where the fifteene pricks are divided into three orders,

orders, *long*, *ſhort*, and *ſhorteſt*, for certaine ſeverall uſes, not obſerved in *Calde Orthografy*.

The Anomaly of them in Ebrue.

This is threefold, 1. When any one long vowell is changed for any other long vowell: as for inſtance. בֵּן *bên*, a ſon בָּנִים *banim*, ſonnes. Nor is it needfull to make a new and unuſuall ſingular, (ſo cald, becauſe never found in the *Ebrue Bible*) as R. D. *qimhi* in his *Miklôl* in this and many other examples would have it, *viz.* בָּנָה, *baneh* item, פֵּן *fen*, a *face*, (whence פֵּן *fen*, *leaſt otherwiſe*) פָּנִים *fanim* from פָּנֶה *faneh*, becauſe this permutation of ē into ā will do as much as a coyne of a new unuſuall ſingular: the like is in רֹאשׁ *rôs* a Head, רָאשִׁים *raſim*, Heads. עִיר *ir* a City, עָרִים *arim* and עֲיָרִים *ayarim* Cities.

2. Or ſhort for ſhort. As לֶחֶם *lekhem* and לַחֶם as the *Calde*, *Syriac* and *Arabic* alſo hath, whence בֵּיתלֶחֶם *bêtlákhem* from *Betlehem*. *Lemek* & *Lamek*, אֶרֶץ and אֶרֶץ from אֶרֶץ.

3. Or the ſhorteſt among themſelves, the ſingle inſtead of the compound, or compound inſtead of the ſingle: or one compound in ſtead of another.

Yet to ſpeake more fully of every one, wee ſhall follow the orders layd downe in *Orthografy*, viz. *qamez*, *zeri*, *hirek*, the long *kholem ſurek*, *fatah*, *ſegol*, *hireq* the ſhort, *qomez* the ſhort, *qubbuz*, *ſva*, *ſva fatah*, *ſva ſegol*, *ſva qomez*.

1. *Qamez* for *zere*, and *zere* for *qamez* in one and the ſame word, *viz.* רָאשִׁים *raſim*, and רֵאשִׁית

reſît,

resit, the letter ר *r* hath both *a* and *e*, ſo בַּיִת *bayit*, pl. בָּתִּים *battim*, and בַּיִת with the affixes בֵּיתִי *beti*, בֵּיתְךָ *bêtkâ*.

2. *Qamez* for *Hireq*, and *Hireq* for *qamez* both long. As רָאשִׁים *rasim* and רִאשׁוֹן *riſon*, עֵיר *ir* and עָרִים *arîm*. Item where there ſhould be a *hireq* (as under the ſecond radicall in the fourth order active) when the third Radicall is ה, as הִגְלָה for הִגְלֵהָ.

3. *Qamez*, for *Holem*, and *Holem* for *qamez*. As רֹאשׁ *rôs*, רָאשִׁים *rasîm* אֱנֹשׁ *enôs* אֲנָשִׁים *anasim* צִפּוֹר *ziffôr*, צִפָּרִים *ziffarîm*. מְשׁוֹר *miſôr*, מְשָׁרִים *meſarîm*.

4. *Qamez* for *ſurek*, and *ſureq* for *qamez*. In the firſt perſon of the future. As אוּכַל *ucâl* and אָקוּל *aqul* here the א hath *a* or *u* : ſo under the ſame radicall in divers tenſes, as קָם *qâm*, and קָם *qúm*.

5. *Zere* for *hirek* the long, and *hireq* the long for *zere*. As הַפְקֵד *hafqed* or הַפְקִיד הַפְקֵד *hafqîd*. תֹּמֶךְ *tomêk* תָּמִיךְ *tomick*, יוֹסֵף *yoſef*, יוֹסִף *yoſif*, מִישֹׁר *miſor* and מֵישָׁרִים *meſarim*.

6 *Zere* for *Holem*, and *Holem* for *zere*. As רֵאשׁ *rôs* רֵאשִׁית *reſit*. אֵת *êt*, אוֹת *ôt* (whence אִתִּי *oti*, אִתְּךָ *otkâ* אִתָּם *otâm* אִתָּן *otân*, &c.

7. *Zere* for *ſureq*, and *ſureq* for *zere*. As פָּקֵד *faqed* and פָּקוּד *faqûd*. Which two formes have one and the ſame ſignification.

8 *Hireq* the long for *Holem*, and *Holem* for *Hireq* the long. As מִוֹת *môt*, mors, mortis, with an interpoſition

position of *r*, more, *death*, and in many other places and formes that מ with Hireq, As הֵמִית *hemît*. And many more.

9. *Hireq* the long for *sureq*, and *sureq* for *Hireq* the long, As רַחִים *Rakhîm*, and רָחוּם *Rakhûm* פָּקִיד *faqid*, and פָּקוּד *faqud*, which two formes have one and the same signification.

10. *Holem* for *sureq* and *sureq* for *Holem*, is the last among the long Vowels, and is very frequent. As יָרוֹם *yarôm* יָרוּם *yarûm* Because that ו doth quiesce both in *o* and *u*.

There are ten changings also among the short vowels where either two sorts of short vowels are found either in divers formes, at the same letter, or in the same forme at the same letter.

1. *Fatah* for *segol* and *segol* for *fatah*. Here all the Grammarians do give many examples; especially if the last or one before the last be a guttural letter, and the accent at the syllable before the last: in place of one or two *segols* is for the most part a *fatah* and do call that a *fata vicar for segol*, wheras they should call all *Vowels vicar*, none of them being exempt from that changing, as we saw in the long.

2. *Fatah* for short *Hireq*, and short *Hireq* for *Fatah* As אִמְרֵי אֲמָרִים בִּזָּה בִּזָּה בַּז for אַמְרֵי, and all those, that have the first radicall ה, ח, ע, Also יְלִדְתִּיךָ for יְלַדְתִּיךָ, יְלַדְתִּיךָ for דִּלְיוּ for דַּלְיוּ.

3. *Fatah* for short *qomez* or *qubbuz*, and short *qomez* or *qubbus* for *fatah* is not frequent but rare: except in the active of the second order, where there is *fatah* or short *hireq*, in the passive there is *qubbuz* at the first radicall, As פִּקֵּד *fiqqad*, pass. פֻּקַּד *fuqqad*.

An unneceſſary alteration becauſe of the vowels, our reaſon diſcernes the gender.

4. *Segol* for ſhort *hireq*, and *hireq* for *ſegol*. As אֱכֹל whence אִכְלִי for יִשְׁכֶּם אֶכְלִי for יֶשְׁכֶּם this permutation is conſtant in the *fourth, fifth, ſixth*, and *ſeventh future*, where א hath *ſegol*, and ת, ל, נ, *hireq*. Fxcept אִוָּלֵד אִשָּׁבֵעַ אִמָּלְטָה אִבָּנֶה and ſo א in all the Verbs that have the firſt radicall *vau* and *yod*.

5. *Segol* for ſhort *qomez* or *qubbuz*, and ſhort *qomez*, or *qubbuz* for *Segol* is not frequent, but rare: The examples of that alteration yee muſt put herein.

6. Short *hireq* for ſhort *qomez* or *qubbuz*, and the ſhort *qomez* or *qubbuz*, for the ſhort *hireq*. As הָתְפָּקְדוּ for הִתְ. *B* N Adde herero

Fatah for *ſegol* p. 217. As זֶרַע the letter *Rês* wil have it alſo, as וַיֵּרַד the laſt א regards it not, as פֶּלֶא דֶשֶׁא ח alſo cares not for it ſometimes, as לַחַם never, but ſometimes לָחֶם the *fatah* before the ח being made long for any great vowell ſake, as רֶחֶם frequently, רַחַם ſeldom. By theſe many examples, you ſee that whither you read *a* or *e*: it is all one. And, *ſegol* for *fatah*: when the gutturall Letters have a long *a*, or *ſva qamez*. As אֶחָיו הֵאָפֵם from אַחִים the א with *fatah*, becauſe ח hath no *qamez* ā. הֶרָה, וְלֶחָדָשִׁים for הַרָה ſo שְׁאֶלְתֶּם for אַ; הֶעֱבִיד and הַעֲבַדְתִּיךָ, except ה which before the Nounes hath for the moſt part *qamez* not

ſegol

ſegol. As הָאָדָם for הָאָדָם and many more. By which you may againe perceive the liberty yee have to pronounce, and to poynt otherwiſe than the bible now is in every word, there being almoſt none example for any forme, perſon, tenſe, or order, where yee will not eaſily finde many exceptions. And I wonder that all the learned men ſhould not have bin able to make that neceſſary concluſion out of ſuch an innumerable multitude of *anomalicall punctations*, that there was no neede at all to ſeeke for and obſerve that *punctation*.

The ſhorteſt do interchange among themſelves. 1. Under gutturall letters in place of a ſingle *ſva* is aſſumed a compounded. Inſtead of *fqod* פָּקַד the firſt letter (without a vowell) becauſe no gutturall hath no compound but a ſingle *ſva*; whereas in the ſame forme אָבַד hath *ſva fatah*, becauſe gutturall: אֱלֹהִים a *ſva ſegol*, becauſe gutturall; פְּרִי fri, *fruyt* with a ſingle ſva, but חֳלִי *Kholi*, with a *ſva qemez*, (becauſe a gutturall letter,) in ſtead of חְלִי *khli*. So אֲדֹנָי *adonay* becauſe gutturall hath *ſva fatah*, and יְהוָה *yhovah*, becauſe no gutturall, a *ſingle ſva*. That name doth not ſo much as once take the vowels or pricks of the name *adonay*, neither doth *adonay* admit of theſe belonging to *yhovah*: there being a great diverſity betweene יְהוָה *yhovah* and אֲדֹנָי *adonay*, as there is betweene אָבַד *abód* to periſh, and אֱלֹהִים *elóh* God, or פָּקַד *fqod* to viſite, and תְּהוֹם *thom*, an abyſſe. And בַּיהוָה *bahovâh*, לַיהוָה *lahováh* hath not the points of לַאֲדֹנָי בַּאֲדֹנָי, for then it muſt

be בַּיְהוָֹה and so wee never finde it, nor is it regularly capable of these poynts; but looses its single *sva*, and the letter before hath *fatah* for *hireq* onely by *permutation* of one short vowell for another. Where with wee determine that great question about the pronounciation of the name *yhovah* יְהוָֹה saying, that it hath alwayes its owne vowels, and never those of *adonay*, nor doth it loose a *compound* but a *single sva* in the compositions with לכב; (and those who say it hath the pricks of *adonay* are either blinde, or unskilfull in Grammar;) and therefore it is never to be pronounced *adonay*, nor to bee esteemed unutterable by the pricks, it hath, or by the losse of its proper pricks, which are as proper now to it, as *zere* and *Hireq* were or are to the word בְּרֵאשִׁית *brefit*, and so, no ignorance, nor mystery is there to bee conceaved about the pronounciation of it. And if the Jewes did it because they would not have that name profained by pronouncing it, then is it partly à childish, (nay impious) invention, where the command of God Almighty for not profaining is precedent, and more binding the consciences, partly blasphemous, striving thereby never to have it pronounced at all, whereas God forbids onely the irreverent and vaine using thereof. But to excommunicate them that should offer to pronounce it, as if they (by the abolition of Gods proper Name out of mens hearts) desired to pull the very memory of God himselfe out of the heart of men, that God forbid wee Christians should allow of in them or us, or any sort of people.

Secondly, instead of one *compound sva*, there is another by the same *pronunciation*. As for instance הֱיֵה and חֲיֵי הֲיֵי and וְחֱיֵה for וְחֱיֵה and once הֶחֱזִיק the rest alwayes הֶחֱזִק.

Thirdly,

Thirdly, in many places under these gutturall letters there is a *single sva* in place of a *compound*, as וְחִיֵּה instead of וֶחֱיֵה.

Fourthly, under a non gutturall à *compound* for a *single sva*, as גְּנֻבַּתִּר לֻקָּחָה יָפִי and many others. The use whereof is, that this *sva* whither *single* or *compound* is a meere fancy, without any the lest use, as being in none of all the tongues in the World, except brought here into by these Jewish dreamers and high philosofers in needles things.

The *second* degree is the true *mutation* for necessity sake, and is fourefold, a long vowell is precisely changed into its contrary short one, *viz.* ā in ă, ē, ĕ, i, i, ō, ŏ, ū, ū:

1. When that syllable which was a long one, becomes a short one. As בָּ *bā* into בַּל *bal* בֵּ *be* into בֶּל *bel* בִּ *bi* into בִּל *bil* בֹּ *bo* into בָּל *bol* בֻּ *bu* into בֻּל bul: as for instance. בְּהֵמָה *bhēmāb*: the long syllable *mā*, becomming *mat in statu constructo*, (or with a relation to the following word) getting in stead of ה a ת is בְּהֵמַת *bhemat*: and againe the first long *bhē*, becomming *bhem*, as in בְּהֶמְתְּךָ *bhem tka* gets a *segol*: the reason is, because the long syllable becomes a short, therefore the long vowell a short.

2. Constantly, a short vowell becomes long, when the short syllable becomes long. As בַּל *bal* into בָּ *ba*, בֶּל *bel* into בֵּ *be*, בִּל *bil* into בִּ *bi*, בָּל *bol* into בֹּ *bo*, בֻּל *bul* into בוּ *bu*. As for instance פָּקַד *fa qad* with the affix פְּקָדוֹ *fqa do*. Also לָ for לַהּ

 in

in גָּלָה, צָ for צָא in מָצָא as לָטַשְׂ written with the *ſva* expreſſed or underſtood under the finall non gutturall letters, but never under א and ה, when a long vowell goeth before, but when a ſhort one preceeds it, is there alſo underſtood. As אֶהְיֶה *ehyeh* פֶּלֶא צֶרֶא, &c. Againe the long vowell becomes ſhort.

Thirdly, when ſtanding in a ſhort ſyllable with a Mediator, that Mediator doth fall away: as בָּלְ *bâl* into בַּלְ *bal*, בֵּלְ *bêl* into בֶּלְ *bel*, בֵּלְ *bîl* into בִּלְ *bil*, בּוֹלְ *bôl* into בָּלְ *bol*, בּוּלְ *bûl* into בֻּלְ *bul*. For inſtance אֵת *ét*, אֶת־ the accent being taken away by the following maqqef. So כָּלְ *côl* becomming כָּל *col*.

Again 4. the ſhort vowel becomes a long if either the *Mediator* leave its ſyllable, or being a lower, do become one of the higher degrees, which they call the *kingly accents*: as for inſtance; הַשָּׁמַיִם *haſſamayim*, the *accent* is *Mediator*, and therby the ſhort vowell is able to make up a long ſyllable: but in הַשָּׁמָיְמָה *haſſamayma*: the ſame *Mediator* is a great Duke, cald *atnakh*, hence the ſhort vowell is changed into a long: ſo פָּקַד faqad with a Kingly accent is פָּקָד faqâd. *In ſtatu conſtructo*, (or in relation to the following ſubſtantive.) the accent is underſtood to bee gone, which is all one, as if it were really gon, and hath the ſame vertue, notwithſtanding the accent be preſent. As מִקְוֵה from דֵּי מִקְוֶה from חֵי דַּי from יְרֵךְ חַי from יְרֵחַ וְרֵךְ from יָרֵחַ from פֶּה inſtead

ſtead of פֵּה becomming פִּי becauſe the quieſcent letter makes the vowell long for long to change by permutation.

Obſervation.

WHere this downe right oppoſite change (from a long *a*, into a ſhort *a*, or ſhort into long) is not found, but ſome other not ſo oppoſite, as for example *e,i,o,u,* for *a*, or *a,i,o,u,* for *e*, or *a,e,o,u,* for *i*, or *a,e,i,u,* for *o*, or *a,e,i,o,* for *u*, yee muſt conceave firſt that the downe right oppoſite *mutation* hath beene there, and then that the other *permutation* came in, and brought an *e,i,o,u,* for *a* : *a, i,o,u,* for *e* : *a,e,o,u,* for *i* : *a,e,i,u,* for *o* : *a,e,i,o,* for *u* : and then the thing is well, and rules remaine conſtant.

Foure exceptions about the Rule.

As the true *mutation* is fourefold, ſo the exception is foure fould. 1. Where a ſhort vowell (without a following *moveable letter* in the ſame ſyllable, or without *dages*, or an *accent mediator*,) abſolves a long ſyllable : as, בַּיהוָֹה בַּאדֹרָי for בִּיהוָֹה by *permutation* of a ſhort *fatah* for a ſhort *hireq*. הַהֹלֵךְ הַאֹמֵר, &c. *N. B.* that falſe conceit of the Grammarians, as if all the compound *ſvas* were movable, *viz.* conſtantly to go to the following letter, hath made them to put a *meteg* by the ſhort vowell before, whereby they raiſe another errour, teaching that meteg hath the ſame authority, that the true accents have, *viz.* to keepe ſhort vowells in a long ſyllable by its mediation, and ſo make *meteg* a true accent. Three falſe things, for *meteg* is no ac-

cent, nor hath the propriety of a *mediator*, nor is necessary by א. For instance in אָהֳלוֹ *ohlo* אֶעֱשֶׂה *eshe*.

2. That long vowels may stand in a short syllable, as עֲרוּמִּים הֲמוּתִּיו יוֹלֵד בָּתִּים and that constantly in the last syllable ending on ו and י with a *nun paragogic*, but without a *mediator*.

3. In relation, or *statu constructo* the long vowell is not changed, as for instance כְּתָב *ctâb* מִבְטַח *mibtâh* מַתָּן *mattân*, &c.

4. Of the fourth except, that a short vowell doth not change into à long, notwithstanding the word be *in statu constructo*, or in relation to the following, and thereby the accent is esteemed to bee lost, as רֵעֶה. 1 *Kings* 4.5. instead of רֵעֵה.

The third sort of Anomaly is the contraction of syllables, *viz.* when one or two syllables (more then there were before) come into the word. This contraction of sillables cannot bee done by casting away any letters, (whither necessary or unnecessary) of that word, but rather by casting away of these pricks esteemed vowels: whither long or short, none excepted. After which casting away of any vowell, the fashion of these masters is to put the *sva simple* or *compound* underneath that letter, (as you had it in Orthografy.) The reason or signe of this casting away of vowels is, when the accent looseth its place, going from its letter to the next, or the next save one or two following: As for instance. לָטֵשׁ *lathas*, *lathês*, *lathôs*, the accent is at the second radicall, which hath either *fatah*, *zere* or *kholem*. Now if à ת, or ה, with a vowell given unto the third radicall, do come unto this word, then the accent must go towards

wards that third radicall, as yee shall have it in the following rules of *accents*. Which being done thus לָטֳשׁוּ לָטֳשַׁח לָטֳשָׁה all sorts of vowells (none excepted) that are at the second radicall fall away and then it becomes thus, לָטְשׁוּ לָטְשָׁה לָטְשַׁח. *viz*. Only of two syllables, wheras otherwise it would have bin of three.

Many more examples might bee given for this kinde of casting away, it being so frequent that there is scarce one line in the *Ebrue Bible* without it. Further, because there may arise a doubt, which of two vowells is cast away, the first, or the second, and why in that example not as well the first as the second, I must give here some small directions, when the first or second, or both vowels are cast away. (Yet for a beginner these are unneedfull, for hee will see well enough, if hee hath the full word before him, which is there cast away; if not, let not that trouble him.) 1. Without affixes (in all orders, tenses and persons ending on these letters, ה ת י וּ (so that the foregoing letter receive a vowell, in all verbs without אויה the third, or אוי the first and second radicall,) the second vowell is cast away, as we saw it in three letters: one example more for וּ, *viz*. לְטֳשׁוּ *lthas*, *lthês*, *lthôs*, (I confesse it is onely one syllable, yet it is the same case as if ל the first radicall had a vowell) I say לִטְשִׁי *lithsi*, as לִטְשׁוּ *lithsu*: where you see the second radicall hath lost its vowel. But why? because it hath lost its accent, which is gone to the third radicall and it went thither, because that hath got the vowel. 2. The same persons, and tenses which have two vowels, if they get the affixes, loose the first vowell: לָטֳשׁוּ becomes לְטָשׁוּ *lthaso*,

 and

and thus with all affixes, the same in these following and the like Nounes, *viz.* גָּדוֹל *gadol* מָאוֹר *maor*, &c. 3. Both Vowels, in Nounes ending on a short Syllable as מֶלֶךְ *melek* זַיִת *sayit, &c.*

All the *monosyllables*, both *Nounes* and *Verbs*: in the *Noun* is comprehended the *infinitive* of the first order; in the *Verbs*, the *imperative* or *present* com*manding* of the first order. As קַח לֵךְ תֵּן רֵד בֵּן שֲׁרַב שְׁמַע דִּבֵּשׁ שְׁכֶם, Or looke to my Grammaticall delineation in Latine. 1646. at Amsterdam printed in quarto, where you finde it in the paradigmes, therein more cleare, because I did put there black next to white, that is, whereas in the Bible, or other Grammars you should onely finde the *anomaly* without the shew of *analogy*, where, that it might be clearer, (a thing very necessary for all beginners in *Ebrue* onely, and that for those, who will not go on in this tongue without these pricks, unjustly cald vowels,) there I did set the *analogy* by it.

The exceptions of this third sort of *anomaly* is, when the vowels remaine, where otherwise they are usually cast away (in *Ebrue* onely, for this speech of the pricks doth extend no further for the present) as for instance. 1. When the accent is not falling away, for its going downward to the following Letter or syllable, was the requisite condition, *ergo* that not being performed, the casting away of these vowels cannot be expected: for instance. אָבִי *abi* à father, hence אָבִי also, *abi my Father* instead of אֲבִיִי, and so אָחִי a brother and my brother, חָמִי a father in Law, and my father in Law. אָבִיךָ אביו and אבינו but אֲבִיכֶם, because the accent is gon frō *b* to *k* in *abikem*, hence is that *qamez* fallen away from

from under the א; the like in אֲבִיהֶם, אֲבִיכֶן, אֲבִיהֶן &c. So יִרְאֶה instead of יִרְאֶה and אֲבָדָה instead of אֲבָדָה which for the moſt part is ſo at thoſe accents, which are of ſome higher ranke, as *ſillug*, *atnakh*, *rbia*, *ſaqefqathon*, *&c.* Becauſe they love not to ſtand at the laſt ſyllable, but for the reſt ſake chooſe rather the laſt ſyllable ſave one. 2. No ſhort vowell in a ſhort ſyllable can be caſt away; for inſtance, *hireq* and *fatah* in הִתְפַּקַּדְתֶּם *hitfaqqadtèm*: becauſe it is ſaid, that all vowels long or ſhort may be caſt away, when the accent deſcendes, with proviſion that the ſhort or long vowvel bee in a long ſyllable, or the ſyllable before ſhort, become now long.

The reaſon of the neceſſity of the long and not of the ſhort ſyllable is, becauſe that in the ſhort ſyllable there being already one *ſva*, if that ſhort vowel ſhould alſo fall away, there muſt needs come in its place another *ſva* Now two *ſvâs* in the beginning of a word cannot be pronounced, or to ſpeak more accuratly, in this tongue no Letter with a Vowell doth take before it ſelfe two Letters without one, as wee do in Engliſh, *in ſpring time*, where only *r* hath the Vowell *i*, *ſ* and *p* hath none, and yet both theſe Letters without a Vowell are pronounced together with *ri*, ſaying, *ſpring*; but this I ſay is not uſed in this tongue, for in place of *ſva* under the firſt Letter (if it ever had a Vowell) a Vowell muſt returne, ſo that it is better not to caſt it away at all, then after ſuch caſting away to fetch it, and place it there againe.

3. A ſhort vowell in a long ſyllable as מַ in הַשָּׁמַיִם *haſſamayim* cannot bee caſt away: becauſe the accent muſt firſt bee gon; and a ſhort vowell in a long

long ſyllable doth preſuppoſe the preſence of the accent. Now the preſence and abſence of the accent at one and the ſame time, are contrarieties, and cannot be expected; therefore the ſhart vowel cannot be caſt away being in a long ſyllable.

4. Vpon the ſame ground a long vowel cannot be caſt away in a ſhort ſyllable, becauſe the accent is required togither with the long vowel in a ſhort ſyllable, and here ſs required the accents loſſe.

5. Neither can a long vowel be caſt out of a long ſyllable, which having אוי *quieſcent*, ſtands in ſtead of a ſhort ſyllable: for inſtance: if in *hitfaqqadtèm* הִתְפַּקַּדְתֶּם none of theſe ſhort vowels can be caſt away, by the reaſon given, *ergo* neither if the ſecond letter of any ſhort ſyllable ſhould looſe its moveableneſſe or *ſva*, the vowell notwithſtanding by the neceſſary mutation becomming long, could be caſt away, let the accent go never ſo far: as for inſtance; if לוֹ *lo* do ſtand in place of לִיְ *liv*, this is a ſhort ſyllable, that a long, there are in both alike two Letters, onely here the ſecond is movable, and ſo makes a ſhort ſyllable, there the ſecond is quieſcent, and makes a long; I ſay, that the vowel cannot be caſt away either in the one or the other, when the accent goes away, notwithſtanding the long ſtayes in a long ſyllable, becauſe it is in place of a ſhort one, as לוֹטַשִּׁים not לְטַשִּׁים from לוֹטֵשׁ.

6. If אוי *quieſcent* bee caſt away, yet becauſe they are in certaine places neceſſarily underſtood, the long vowel in ſuch a long ſyllable cannot be caſt away, as לְטַשִּׁים *lotſhim*.

7. Where there goeth before the long vowel in a long ſyllable a *ſva* either belonging to that long

ſyllable

ſyllable or not, as for inſtance ד in גְּדָיִים. And this faſhion of *ſva* is in this tongue. 1. Expreſly in the ſame ſyllable: as גְּדָיִים. 2. In the ſyllable before as אַזְכָּרָה *aſcarà*. 3. In *dages*. בַּקָּשָׁה *baqqaſa* in ſtead of בַּקָּשָׁה. 4. underſtood under the quieſcent going before. As מוֹצָאִים *motzaim*. the ſame obſervation is about the long vowel *zere*, *hirec*, *holem*, *ſurec*, and other ſhort vowels, if ſuch examples are to be had. Except שָׁבוּעִים *ſabuim* שְׁלִישִׁים *ſaliſim* inſtead of שְׁ *ſbu*, *ſli*, for diſtinctio ſake, as Grammarians wil have it, from שְׁלִישִׁים שְׁבוּעִים, but I believe no ſuch diſtinction to be in the pricks, but onely by a meere accident in theſe and ſundry other words this long vowell is not fallen or caſt away, notwithſtanding the accents removall from שָׁבוּעַ and שָׁלִישׁ *ſabu*, *ſalis*.

Analogall unto this contraction is the combination of two letters without a vowel into one ſyllable, which the Grammarians in Latine give by this rule; *duobus ſvayim concurrentibus pro priori aſſumitur hireq*: that is; if two *ſvás* come together for the firſt is put à hireq: for inſtance פִּקְ ד *fqod*; פ hath a *ſva*, and ק the ſecond radicall hath both a vowell and an accent: in the feminine gender this *fqod* receaves an *i*, to ſay, *di*, whence the accent goes to the third radicall *d*, becauſe it receaves a vowel, hence is that *o* of *qo* caſt away, and *q* remaining without a vowel receives a *ſva*, thus פִּקְדִי. In ſuch a caſe the firſt letter receaves à *hireq* and then I ſay פִּקְדִי *fiqdi*, becauſe here in this tongue three conſonants before one vowell the maſters do not allow, but

but after the vowel it may bee. About this rule are to be obſerved theſe following things. 1. The Letters that have no vowell muſt go before that letter that hath one in the ſame ſyllable, ſo that no vowel go before theſe two *ſvas*, for then each of theſe two vowels take to them the neereſt Lettre without a vowel as יִפְקְדוּ *yifqdu* פקד are without vowels, ד *d* and *yod* have vowels, therefore י takes the neareſt פ *f*, and ד *d* the neareſt ק. 2. there comes not in only *hireq*, and ſometimes *fatah* and *ſegol* as the Grammarians ſay, but alſo *gomeꝛ* the ſhort; as הָפְקַד *hofqad* הָלְטַשׁ *holtas*, inſtead of הָפְקַד *hfqad*, הָלְטַשׁ *hltas*; and *qubbuꝛ*. As פֻּקַּד *fuqqad* inſtead of פָּקַד *fqqad*, לֻטַּשׁ *lutthas* inſtead of לְטַטַּשׁ *ltthas*: ſo that the rule muſt be more generall, *duobus ſvayim concurrentibus aſſumitur vocalis brevis*. Two *ſvâs* comming together before a vowel in the ſame ſyllable, aſſume any of the ſhort vowels in ſtead of the firſt *ſva*. 3. No long vowel can bee taken inſtead of the firſt *ſva*, becauſe it is againſt the nature of a long vowel to ſtand with a *ſva* following in the ſame ſyllable without à *mediator accent*, as is ſhewed in *Orthograſy*. 4. That it muſt not be underſtood to be meant only of a *ſingle ſva*, but alſo of a *compound* one, not onely under a *non gutturall*, but alſo under a *gutturall Letter*: as חֳלְיוֹ *Kholyo*, inſtead of חֲלְיוֹ from חֲלִי as פֳּרְיוֹ *firyo* inſtead of פְּרְיוֹ from פְּרִי *fri*. 5. If the ſecond letter be a *gutturall*, looke what vowell it doth then aſſum to its ſingle *ſva* to make a compound one, ſuch a vowel is conſtantly taken under the foregoing letter with a *ſva*, which the Grammarians

ans give by some other new rule, *viz. gutturales punctuant se & præcedentem*, whereas that rule is superfluous, being already inclosed in that rule; *svayim concurrentibus propriori assumitur vocalis parva*: as ע יַעֲמֹד in *yamod* receives *fatah*, because ע has *sva fatah*. 6. Nor is here any exception to be made as if *sva qomez* gave to the foregoing letter a long *qamez*, as some Grammarians fasly assert, reading וָחֳלִי *vakholi*, where you may nay must reade *vokholi*: so אָהֳלִיבָמָה *oholibamah*, not *aholibamah*, as in the English translation. 7. If three *svas* come together, as from גְּבֶרֶת *gbéret*, with the affix of the first person in stead of גְּבַרְתִּי for the middle or second *sva* is put a short vowell, *gbirti* גְּבִרְתִּי.

Opposite to this *contraction* is a frequency of remaning vowels, because the Accent remaines at its place, and notwithstanding one or two syllables are joyned unto that words end, yet the accent remaining, where it was before, the vowell, either at the accent or before, is not cast away. 1. Nounes and Verbs ending in יוה without the affix letters of the personall Nounes: for instance in Verbs. אָבָדָה for בָּחָרוּ אָבְדָה for תֵּלֵכִי בָּחֲרוּ for תֵּלְכִי *in Nounes*. שֶׁבִי *Sebi* for שְׁבִי *Sbi* אָנִי *ani* for אֲנִי *ni*, יֹפִי *yofi* for יְפִי *yfi*: also חֹלִי *kholi* for חֳלִי *khli* or with affixes, in stead of *sva* is set *qamez*, *fatah*, *zere* or *segol* before ךָ הָ נִי נוּ הוּ; זַרְעֶךָ *Zaréka* for זַרְעֲךָ *Zarkà*. יִרְשֶׁךָ *yiraséka* for יִרְשְׁךָ *yiraskà*. Before which Letter ךָ *ka* in some words one syllable remaines by transposition

אִתָּךְ אִתֵּךְ בְּךָ לְךָ עִמָּךְ for &c. 2. More especially in the 1. and 2. person of the 1. and 4. preterrenſe in verbs that have the 2. and 3. Radicall the ſame, there is conſtantly a *holem* in ſtead of *ſva*, the accent remaining or going downe to the new ſillables: of זמם *zmm* is זָמַתִּי *zammóta* for זָמְתִּי *zammtà* of מקק *mgq*, is נָמַקְתִּים *nmaqqotem* for נָמַקְתֶּם *nmaqqtém*: of חלל *khll* is חָחַלְתִּי *hakhillota* for חָחַלְתִּי *hakhillta*. 3 The ſame is always in the ſeventh pretertenſe, but in the fourth pretertenſe only ſometimes in verbs of the Radicall אוי ; of פוץ *fuz*, is וְנָפוֹצְתֶּם *vunfozotem*, for וְנָפוֹצְתֶּם *vunfoztem*. Of קום *qûm* וַהֲקִימֹתִי *vahaqimoti*, for וַהֲקִימֹתִי *vahaqimti*. 4. In the fourth order active in all perſons ending with ו and ה *paragogic*, the ſecond Radicall hath a vowel in ſtead of *ſva*, becauſe the accent remaines. As חָפְקְדוּ *hafqidu*, for חָפְקְדוּ *hafqdù*. תָּפְקְדוּ *tafqidu* for תָּפְקְדוּ *tafqdù*. הָפְקְדָה *hifqida* for הָפְקְדָה *hifqdàh*. 5. In verbs of the ſecond Radicall אוי in the ſame perſons and tenſes of the ſame terminarion ויה in in any order whatſoever : of קום *qûm* is קָמוּ *qamu* for קָמוּ *qmù* קוֹמוּ *qumu* for קוֹמוּ *qumù*. The ſame. 6. when the 2 and third Radicall are the ſame ; *viz.* of סבב *ſbb*. is סַבּוּ *ſábbu* for סַבּוּ *ſabbù*. 7. of the perſonall Noune הוּא or הִיא taken onely ה, either with *vau* הוּ, or without it הִ *hi*, with *hirec the long*, as it had it in the whole Noune. This notwithſtanding by no Grammarians is eſteemed a ſyllable, yet it is a good, full, and true long ſyllable ; *hi*, as the word הִיא *hi*

is

is a true full word. This *hirec* is ſir-named *maffiq*, becauſe it brings its letter to be heard, no letter without a ſound or vowell being capable of a pronunciation, as *bi*, ſo *hi*, and as *b* without *ae i ou* is not pronounced, ſo neither *h*. Notwithſtanding this ſyllable הִי or הִ, (or הִ as it is now moſt frequently & only yet falſly written) the accent not tending to the vowel, is not caſt away, nor the ſyllables contracted, as being a thing of no great importance, if one ſyllable be more or leſſe. This *maffiq* or *hirec* is moſt frequently caſt away and leaves the ה as if it were *quieſcênt*, as לָהּ heirs, for לָהִי *lahi* : שִׂכְמָהּ *ſicmàh*, for שִׂכְמָהִי *ſicmahi*, which is conſtantly in the affix נָהּ for נָהִי. *Obſervation.* Theſe three ſorts of *permutation*, *mutation* and *contraction* of ſyllables, or *Alternation*, *Alteration* and *Abjection* do comprehend all that infinity of Rules, whereof a man might eaſily collect above a thouſand out of divers Authors, about the *mutation* of points. And yet the whole ſenſe of Scripture is not better or clearer, if yee know them, nor worſe, if yee know them not.

Rule 5. *The Analogy of the vowels in Calde is not much different from Ebrue.*

Camez the long *a* is 1. In the affix perſonall Noun of the ſecond perſon. As אוֹסִיפָךְ *oſifca*. 2. Before א and ה, אָנָה and אָנָא *ana I*, אֲנַחְנָא *anakhna* nos, wee. 3. Under the firſt radicall in the Nounes. קָטֵל *qathél*, killing קָטִיל *qathil*. killed, for it is a meere tale and fancy, to ſay, that the participle *peil* under the firſt radicall hath no vowels but a *ſva*. For the faſhion of writing in the Orient is, that in their Manuſcripts they leave away for the moſt part that vowel, which is ſo well knowne, that whither

it

it bee written or not, no body doth doubt of it. Therefore in the *Syriac* wee have examples of the vowel under the firſt radicall, 4. Inſtead of a *fatah*, where the following Letter (in place of a *ſrà*) doth receive à vowel, as אָקִים *aqim*, inſtead of אַקִים *aqyîm*, &c.

Zere ē, 1. Under the ſecond radicall very conſtantly in all the orders, eſpecially in the fourth. As אַבְרֵךְ *abrek*, to bow the knees. 2. In the plurall *inſtatu conſtructo* following or not following ן paragogic תְּרֵין *trên* two, Maſc. and Neuter תְּרֵי *tre* and תַּרְוֵי *tarvè* the ſame, תַּרְתֵּין *tartên* duæ, o, two, feminine & Neuter. 3 Under the firſt radicall in Nounes & Verbs, where the ſecond or third is caſt away, As אֵם *êm*, à Mother. 4. A י quieſcent following without the plurall, As לֵילְיָן *lelvân* neights, 5. Inſtead of the *ſegol* in the ſecond plurall of the pretertenſe in any orders, as in לְטַשְׁתֵּן *lthaſtên* inſtead of *Ebrue* לַטַשְׁתֶּן *lthaſtèn*, &c.

Hireq the long is for the moſt part, where *yod quieſcent* is following. As אוֹבִידָה *obida*, אוֹסִיפְךָ *oſifkà*, יְטִיב *yyethib* יְהוֹשִׁיעַ *yhoſia* חִמְסָיו *himſiv* inſtead of חִמְסוֹ *himſu*. &c.

Holem, for the moſt part where it is in *Ebrue*, eſpecially when there follows à *vau quieſcent*. As אוֹבְדָה *obida* מְחֻקְצָעוֹת *mhuqzaôt*.

Surek is as in *Ebrue* הֶאֱזִינְחוּ *heeznikhu*.

Patah is before ת the Character of the feminine gender, as in *Ebrue* conſtantly before the Nounes, and in ſome Verbes, As אָזְלַת *azlat* hee went. הָלְאַת

הֶלְאָת *helât* hee wearyed. הֻגְלַת *hoglât*, it is caſt out, וַעֲשַׁת *vaſhât*, but theſe 3 by *anomaly* are written conſtantly with a long *qamez*, not *fatah*, as פִּקְדַת *fiqdat*, לִטְשַׁת *lithſat*. And good reaſon, becauſe here the ſyllable *at* is ſhort, therefore a ſhort vowel, but in *Ebrue* ordinarily the ſyllable is long, As לְתִשְׁעָה *la thſà*, therefore a long vowel. And that this ת is the true formative of the third Feminine, and ה onely by accident, we may eaſily ſee by the conſtancy of it in *Syric*, *Arabic* and *Etiopic*; item in *Ebrue* in the examples wee gave, and many other, when any Letter is joyned to the end of that perſon either *paragogic ſuperfluous*, or *formative*: item from the ſecond Feminine, when ת formes the Feminine conſtantly, as a ת alſo (but of another Noune) the ſecond Maſculine, item the firſt perſon ſingular being of a common gender, hath a ת both in Maſculine and Feminine in all orders, in all dialects. 2. *Fatakh* is under the ſecond radicall, as in *Ebrue* אִתְחַבַּר *etkhabbar*. 3. under the firſt radicall in *pael* and *etpael*, or the ſecond and fifth order in all tenſes, אִתְחַבַּר, &c.

Segol is almoſt in all places, as in *Ebrue* הֶאֱזִינוּ *heezinu* they have heard: ſo in *Calde*. וְהֶאֱזִיחוּ *vheezikhu* Eſ. 16. 9. they have caſt far of. אֶלְטַשׁ *elthas*, אִתְחַבַּר *etkhabbar*, &c.

Hireq the ſhort is unjuſtly come in under the firſt radicall in the firſt Preterrenſe, inſtead of *qamez a* by *Ebrue*, and *Fatah a*, by *Arabic* upon that falſe principle, as if the firſt radicall in the firſt preterrenſe had no vowel, which I ſay is falſe: לְטִשְׁתָּ from לְטַשׁ inſtead of לְטַשְׁתָּ. Nor eſteeme I the punctators

tors of the *Ebrue Bible*, and consequently *Daniel* so very old, lesse or far lesse the punctators of the *Calde Targum*, as they call it, it being done, written & used after the Babylonian captivity, but points a long time since Christ. 2. In many other places, as in *Ebrue*. *Qomez* the short, and *Qubbuz* just as in *Ebrue*. וְגִלַּת *hoglat* מְחֻגְזָעוֹת *mhugzaót*, &c.

Rule 6. *The Anomaly of these pricks may in some measure (but not constantly) bee reduced to the Ebrue Anomaly*

Because the punctation of the *Targum* is latter, and not done with such accuratenes, nor by such learned *Jewes*, lesse upon such principles as the *Ebrue* for the generality is, hence is it, that the punctation is very *anomalicall* in all places. Now these five Reasons by me given. 1. Not the same principles. 2. Not the same learning. 3. Not the same accuratenesse 4. Not the same Authors and. 5. Not the same time; shew well enough the Roote of the disagreeing of the *Ebrue* and *Calde punctation*. And how greater that difference is, the easier it hath bin to perswade the common sort of learned men in this tongue, that they are either two diverse tongues (for so many Authors do ignorantly speake) or at least dialects of a great distance one from another; whereas it is knowne, and clear, that *Ebrue* and this *Calde* was spoken in one and the same *Jury*, nay *City* of *Jerusalem*, onely the time differing, *Ebrue* before the *Babylonian captivity*, *Calde* after it. And if a diversity of punctation makes a divers tongue or dialect, then am I sure, that *Abraham de Balmes* (*a Jew Grammarian*,) who wrote an hundred yeares since in *Italy*, hath a diverse dialect, for if any would scanne that punctation of his Grammar, hee would neither finde true *Ebrue*, nor true *Calde*. The same might wee say of that

late

late Edition of *Miſ ayot* pointed by a *Iew* in the *Low-Countries* and Printed at *Amſterdam* by *R. Mnaſſe ben Yiſhrael* Therefore I deſire the Reader to believe the pricks to be but meere fancies.

Rule 7. *In Siriac, Arabick* and *Etiopic the anomaly is no more to bee regarded, than in Ebrue and Calde.*

To ſhorten all the long and tedious, (though unuſefull) obſervations either of mine, or all the reſt of the Authors before mee, ſeeing that the greateſt part of them are individuall, and the ſame of them nothing worth at all, for the *Syriac* Manuſcripts that are at this day extant, are without prics, and ſtroacs, and among the *Arabic* Books not one of a thouſand is to be found pricked or pointed, and in the *Etiopic* there are none found amongſt us, except the New Teſtament printed at *Rome*, and Pſalms at *Colen*, and both of them fully to be underſtood by letters out of the generality of this tongue, without the obſervation of the ſtandings or diverſe vowels, I ſhall here ſhut up, that which would otherwiſe ſcarce be comprehended in an hundred leaves, and yet doe nothing to the ſenſe of the Text, and ſo conſequently inſtead of the eaſing the Reader, burthen him exceſſively.

Rule 8. *All the Obſervations of the variety of the formes in the Syntax are needleſſe.*

The formes are either in *Nounes* or *Verbs*, both are conſidered in the outward forme either as they ſtand a part without reference to the foregoing or following word in the Text, or in reference to them, this the Grammarians call Syntax, ſuppoſing the pricks to be of the nature of this tongne, (as if by them onely the ſenſe were cleare, without them impoſſible to be had) hence are all bookes full of ſuch like

like Obſervations, and Directions: all which (though in number they cannot amount, to leſſe then fifthy thouſand) yet are ſuperfluous, the pricks being only brought in by ſome Jewes, the names whereof are uncertaine to them & us, and they are given by them onely to ſhew us, what they thought to be now and then in a Syntax; whereas we may ſee, (if we know the ſignifications of the words and phraſes) the ſame thing without them, and that they many times have miſtaken, and from their miſtakes ariſe many examples for *Anomaly*, ſo that the divers formes either in *Nounes* or *Verbs* in the *Treaſure of the Ebrue Grammer*, write, by that excellently learned and painfull Grammarian *Iohn Buxtorf* are needleſſe, alſo two Chapters of his *Syntax*, to wit, the *ſeventh* and *ſeventeenth* are abſolutely ſuperfluous concerning the *points* or *pricks*, which they call vowels.

Rule 9. *Whatſoever Obſervations are or may be made upon the* Bible, Calde, Targum, Syric, Arabic, *and* Etiopic *Authors onely in reference to their pricks, are of no uſe.*

The *Jewes* and *Chriſtian Authors* have made upon the *Bible* an infinity of obſervations, whereof that body of the Maſoreticall notes is no ſmall part of, almoſt all which are to be rejected, as of no uſe. Hence alſo the very concordances of D. *Iohn Buxtorf* are of no more authority and uſe, (if the eaſineſſe, truth, and nature of the tongue be onely the maine ſcope and drift of him,) than *R. Natans* concordance, who followeth without regard of prics the order of the *Ebrue Text* without points.

Rule 10. *The* Accents *not being of the nature of this tongue, are in* Etymology *and* Analogy *of no uſe.*

To *Analogy* (or otherwiſe cald *Etymology*) belongeth the greateſt part of Doctor *Iohn Buxtorf* his Obſervations

ſervations in his Grammaticall Treaſure about them, by him ſet downe in *Orthografy*, which fault is alſo frequent by others. The ſubſtance of whatſoever can bee ſaid of them concerning *Analogy*, is, that their place is to bee conſidered, and that not onely in reſpect of the ſyllable either in the laſt of a word, or one before the laſt, but alſo in words onely of one ſyllable; and there of the concurrence of two Accents. Therefore more eſpecially in reference to every Letter, at what Letter of two, three or foure in one ſyllable, to wit, that they do ſtand onely at a Letter with one of the *prick vowels* long or ſhort, not at the Letter with a ſingle or compound *ſva* And that every Accent may go to the following Letter, Or come back to the forgoing Letter. Or be wholy caſt away. Whereof *maqqef* is the ſigne nor the cauſe. Or underſtood to be abſent in the firſt of two Nouns joynt together in relation of poſſeſſion, not of appellation or appoſition. And becauſe the ſecond radicall hath before others the vowel, therefore the Accents doe ſtand more regularly and frequently at the ſecond radicall From whence it doth remove *to the firſt radicall*, if the firſt radicall onely have the vowel. As יוֹם *yom* a day, the firſt radicll *y* hath the Accent, becauſe the ſecond radical *vau* is quieſcent, and hath no vowel, nor hath the third radicall *m* any vowel; therefore onely the firſt having the vowel *o*, *yo*, hath the Accent: ſo alſo in נֵרְד חֶטְא *Khet*, *Nerd*, קֹשְׁט *Qoſt*. Or if the third radicall be caſt away. As וַיֹּאכַל *Váicall*, וַיִּצְו *Vaizav* וַתִּקְּשׁ *Vattqas* וַיִּתְגַּל *Vayyitgal* וַתִּתְכַּס *vattitcas* the accent in theſe is at the firſt radicall, *k*, *z*, *q*, *g*; and many and many hundred ſuch like. Or where the third radicall hath no vowel, and the ſecond a ſhort vowel, whereby

whereby the two laſt radicals make up a ſhort ſyllable. As סֵפֶר *ſefer*, מֶלֶךְ *melek*, אֶרֶץ *erez* or אָרֶץ *arez*. To the third radicall, if it doth receive a vowel. As סְפָרִים *Sfarim* by *r*. מַלְכָּה *malka* by *k* אַרְצוֹת *arazot*, by *z*. To the ſervile *Præfix*, when the third being caſt away, the firſt and ſecond doth make a ſhort ſyllable: as for inſtance. וַיַּעַן *vayyáan*, by *y*, the Roote being ענה ענו ענו ענא. To the ſervice *ſuffix*, if it doe make a ſhort ſyllable with the following ſervile: *e.g.* פָּקְדָתָם *fqadtem*, by *t*, the Roote being *fqd*. And yet all theſe foregoing Rules are ſo many times violated, or not obſerved by the Authors of them, that you will finde many ſorts of *Anomalicall* places of them, where they are at the right ſyllable, yet not at the right Letter, or at the falſe ſyllable, before or after the right Letter and Syllable, whereof I have ſet downe ſome Obſervations in *my Notes on P. Martinius Ebru Grammar Engliſhed, Printed at Amſterdam twice, both Anno* 1645. *and* 1646. *Item in my Latine Delineation of the Ebrue Grammar Printed at Amſterdam in* 4° 1646. page 80.

Rule 11. *The accents are ſuppoſed to joyne and diſſjoyne words for the making up a true and right ſenſe.*

Before I have fully done about theſe accents, there is as yet one uſe of them remaining to be handled, which is aſſigned unto them by all the Grammarians that have written hitherto, to wit, that they have the power of a Syntacticall combination of words, and diſjunctions of them, that is, to ſhew which words are to be joyned together to make up a plaine ſenſe ſuch as is intended by the Holy Ghoſt in every place

place, & in every verſe of the Bible, whereon alſo for the moſt part depends diſtinction of verſes, which according to the beſt obſervation of mine and others upon ſuch a ſuppoſall (notwithſtanding I am not of the mind that it is truely in them, So that I doe diſclaime here what formerly I have preceptically ſet down either in my Engliſh or Latine Books concerning it, yet if ſome men will ſtand to it, be it right or wrong I will ſhortly repeale it here) is as followeth.

1. That they are the accidentall ſigne of a Conjunction or disjunction of words. 2 That they ſignifie; firſt, a greater or fuller point; ſecondly, a leſſer point; thirdly, two little points; fourthly, a little point with a Comma; fiftly, the ſtroke Comma; ſixtly, yet they never ſhew where there is an exclamation or interogation, neither which words together belong to a comma, comma with a point, two little points, the leſſe and the greater or full point. 3. All this in a naturall order, where a ſence is full either of one word, or of two joynd, or of three, whereof the two firſt or laſt be more neerely joyned, yet in reſpect to the third or fourth words, where alſo the two or three former or latter more neerely to be joyned with relation to the body of fewer or of many more with none greater, or greater diſtinction; now by reaſon theſe five degrees of diſtinctions which are in all manner of ſpeech in any tongue whatſoever uſed here in the occident and the North, though not in the whole Orient. 4 The accents are of five degrees thus call d by the Grammarians. 1 One King, *Silluq*. 2 Dukes, *Atnah*, and compound *merca*. 3 Earles, *zaqef*, *ſgolta*, and *tifha*. 4 Lords, *ſalſelet*, *rbia* ſingle or compound with a *ſilluq*, *faſta*, *zarqa*, *thir*, a double *merca*, *tib*, five Knights, *fazr*, *garnefarah*, *tliſageres*. 5 Theſe make up whole ſenſes ac-

cording to thoſe five degrees of ſenſes. 6 The reſt are called *ſervants*, becauſe they onely joyne words, two three or foure, to bring them to the following Knight, Lord, Earle, Duke or King, to make up the full ſenſe. 7 Every one of theſe according to his degree makes a greater or leſſer joynt, and hath before him firſt a great diſtinguiſher: ſecondly, a leſſer, (but Knights have none of both before them;) thirdly, a joyner, each with his ſervants of a greater or leſſer diſtinguiſher before him: & finally followes the fourth, the King. 8 Yet whereas in the whole Bible there is almoſt one and the ſame order obſerved) three bookes, *viz.* *Job*, the *Proverbs*, and the *Pſalmes* have no Earles, and doe differ in ſome ſmall matter beſides, as to the following frame. 9 They are generally in the Bible thus.

4. *Kings ſilluc*, 3 joyner *merca*. 2 the leſſer diſtinguiſher *tifha*. 1 the greater diſtinguiſher *zaqef*.

4. *Duke Atnah*. 3 *munah*. 2 *tifqa*. 1 *zahef* or *ſgolta*.

4. *Earle*, either the higher *zaqef*, *ſgolta*, or the lower, *tifqa*. 3 *munah* or *merca*. 2 *faſta*, *zarca*, *thir*, 1 *Rbia*.

4. Lord, either the higher, *ſalſelet*, *rbia*, or the lower, *faſtha zarca*, *thir*, *mercayim*, *ytib*. 3 *munah*, *mahfac*, *merca*, *darga*. 2 (*ſſic*) *geres*. 1 *tliſa*, *fazr*.

4. *Knight*, *Fazr*, *qarnefara*, *tliſa*, *geres*. 3 *munch*, *yerah*, *qadma*, *tliſa*, *merca*. 2 and 1 *none*.

10 But in the ſaid three Bookes there is ſuch an order as is in ſome ſort differing.

3. *King*, *ſilluc*, 2 *munah*, *merca*, 1 *rbia* compound with *zaqef*, or *ſalſelet*.

3. *Duke* { Higher, compound *merca*. 2 *yrah*, (*zarqa*) 1 *rbia*. Lower, *atnah*, 2 *munah*, *merca* (*tifha*) 1 *rbia*.

3. *Lords*

3 *Lerd* { Higher, *rbia* ſingle or compound, *ſalſelet* 2 *merca, mahfac, munah.* 1 *none.*
Lower, *ʒarca.* 2 *merca, munah.* 1 *faʒr,*
or the lower, *tifha.* 2 *munah.* 1 *faʒr.*

3. *Knights, Faʒr.* 2 *Ierah.* 1 *none.*

This is that faigned commonwealth which was ſet up by the Jewes, which for the matter I eſteeme to be againſt the fundamentall lawes of that tongue: and for the manner this palpable vaſt difference is not onely in three bookes by which notwitſtanding wee may perceive one and the ſame ſpirit did not frame and order all, but there are above ten thouſand examples, where neither in the generall, nor in this particular agreement is kept: ſo that I utterly diſclaime it from being either naturall, morall, politicall or *juris divini*. And ſo I conclude the Etymology or Analogy.

FINIS.